

# THE REVIEW OF REVIEWS.

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## THE PROGRESS OF THE WORLD.



THE GENIUS OF COLUMBUS.

(A Sculpture from the New-York Monument.)

THIS month of October, 1892, brings the four hundredth anniversary of the discovery of America by Columbus. Few people have paused to reflect that the world's celebration of this particular anniversary is merely the result of the accidental or arbitrary adoption of a decimal system of reckoning. A year is a natural measure of time, but a century is a purely artificial period. In the essential nature of things there is no more reason for making a great occasion out of the four hundredth anniversary than out of the three hundred and eighty-seventh or the four hundred and thirteenth. But the human mind is so constituted that it likes to measure off time in round periods of equal duration, and it happens that we have a system of counting and calculating that makes one hundred a round, complete number. According to this system, five hundred is an even more symmetrical number than four hundred, and accord-

ingly our posterity must be expected to make the most stupendous of celebrations in 1992. But by that time the duodecimal system of reckoning may have come into vogue, and a "seculum" or "age" of one hundred and forty-four years—twelve twelves—may have taken the place in ordinary usage of the old-fashioned century—the completion of ten tens. In such a case the date 1992 would mean nothing whatsoever to anybody, and the world would wait as best it could seventy-six years longer in order to outdo itself in rapturous demonstrations in the year 2068, on the completion of the fourth duodecimal seculum. Many eminent mathematicians contend that we ought for all purposes to abandon the decimal in favor of the duodecimal system; and therefore it is not at all improbable that the fashion of attaching significance to centennial anniversaries may pass away in the comparatively early future.

*Epoch-Making  
Celebrations.*

Yet, arbitrary as are their making, how momentous are the real historical results that sometimes accrue from the improvement of these purely fictitious historical occasions! The American government and people could never have been spurred up to the immense concentration of energy that resulted in the "Centennial" of 1876 at Philadelphia but for a kind of magical virtue that seemed by common consent to belong to the round figure 100. Viewing the matter philosophically, no reason could have been more trivial or irrelevant for the holding of a great national and international exposition. But the exposition—itsself created out of meaningless deference to a mere date in the calendar—was an event which made for that date a great historical significance of its own. For as the Declaration of 1776 gave political birth to the nation, so the Exposition of 1876 was the beginning of a new national career in industry, art and general culture. The French in 1889 celebrated by a magnificent exposition at Paris the one hundredth anniversary of the establishment of the First Republic. The attachment of importance to the date as such was merely fanciful; but the celebration was of a character so influential as to give the date 1889 an independent historical value in the French chronology. In view of the fact that the project of a Columbian World's Fair on a scale of unprecedented magnificence derived its whole initial velocity from the circumstance that this very month of

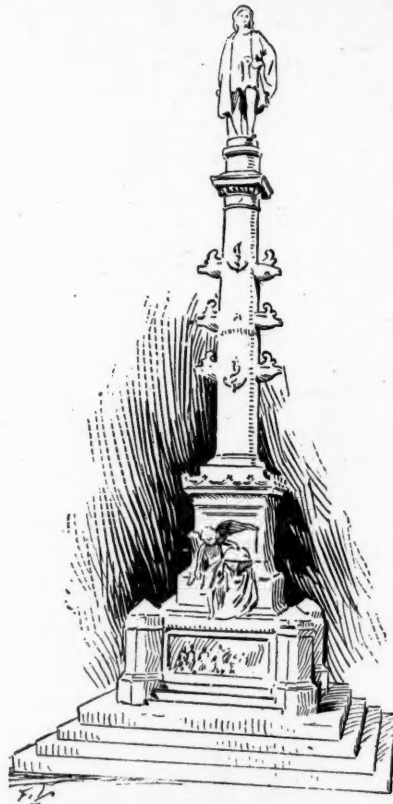
October, 1892, will mark the completion of four hundred years since Columbus first crossed the Atlantic, it is to be noted as exceedingly curious that all this splendid furor of enthusiasm for a particular date in the calendar is destined to miscarry by one year, so that 1893 rather than 1892 will perpetually wear the honors.

1893  
versus  
1892. A hundred years hence, if our people shall still feel this impulse to do honor to centennial periods, they will have to recognize first the Columbian quincentennial in 1992, and then in 1993 they must pay a centennial tribute to the epoch-making and ever-memorable celebration of 1893. In all seriousness, the preparations for 1893 bid fair to make that date so brilliant and so great in the world's history that its anniversaries will be as likely to win observance as those of the great Navigator's crowning achievement. The Chicago Fair will prodigiously accelerate the material progress of all nations. But even more emphatically it will affect the world's moral and intellectual progress and the relationships of different nations and races of men. Who can name anything ever attempted before that could be



HON. W. C. P. BRECKINRIDGE, OF KENTUCKY,  
Columbian Orator, Chicago, October 21.

compared in possibilities of vast influence, with the World's Congresses, more than one hundred in number, that will be held in Chicago in 1893? Elsewhere in this issue of the REVIEW our readers may learn from President Bonney the scope and method of these Congresses; and through the courtesy of Dr. Barrows, chairman of the committee, they may understand the boldness and amazing spirit of tolerance in-



THE COLUMBUS MONUMENT.  
New York, October 12, 1892.

volved in that crowning project, the World's Parliament of Religions. These events will make 1893 the most luminous date in the chronology of this century, quite regardless of Columbus.

*This Year's  
Columbus  
Doings.* Nevertheless, 1892 is not disposed to abdicate altogether in favor of next year; and a very imposing array of festivities in honor of the great Christopher will have marked the four hundredth anniversary with punctilious regard for the date. Besides the European celebrations, there will be dedicatory formalities at Chicago intended to mitigate the offense of the postponement till 1893 of the real show—to soften the shock and minimize the discrepancy, so to speak. A great oration by Mr. Breckinridge, of Kentucky, has been promised as one of the chief incidents of the occasion. The New York celebration will consist chiefly of a naval review in which our own government will make its best possible appearance, and in which every sea-going State of Europe, Asia and the Western Hemisphere will be represented by at least one public vessel. Besides, there will be elaborate civic and military parades in the streets of New York City, and the metropolis will be decorated almost beyond rec-

ognition. Not the least interesting part of the celebration will be the erection of the new Columbus monument with its surmounting statue, at Eighth avenue near Central Park. This noble work of art has lately arrived from Italy in a special ship and is a gift to New York City of the resident Italian



GAETANO RUSSO,  
Designer of the Columbus Monument.

colony. The designer, now our guest in this country, is Signor G. Russo, of Rome. This monument will stand henceforth as one of the finest ornaments of New York.

From Columbus  
to  
Lieutenant Peary.

The discovery of America, begun by Columbus, has been a continuous process. It has gone on steadily for four hundred years and is not completed yet. There still remain portions of the interior and of the northern coast lines that are not definitely known. Counting Greenland as a part of our western world—as geographers have habitually done—we may regard Lieutenant Peary's exploit in this very anniversary year 1892 as simply a continuance of the work of Columbus and his successors. Look at a map of the Arctic regions and you will see that no northern outline is given for Greenland, at least for a long distance. It has not been given by the map makers, because it has not been determined by the explorers. But Lieutenant Peary (of whose views and purposes an account is given in our department of "The New Books") has this summer made a sledging expedition across the ice fields of Greenland from his camp beyond Cape York to the unknown north coast, and has brought back definite geographical information that will help geographers to complete the outline map of that portion of America. The REVIEW OF REVIEWS last year told of the perilous undertaking and of the anxiety that was felt for the little party wintering so far north. The *Kite*, which took Peary, his wife and his associates last year and left them in McCorinick Bay, has now had the happy fortune to find them and bring them back. The return of the Peary Expedition was one of the pleasantest incidents of the month of September.

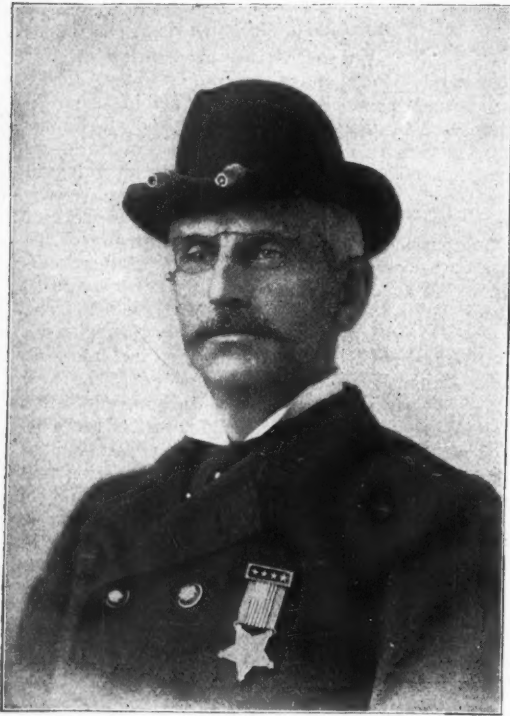


LIEUTENANT ROBERT E. PEARY, U.S.N.



MRS. JOSEPHINE DIEBITSCH PEARY.

From Dr. Keely's "Voyage of the Kite" Copyrighted



GEN. JOHN N. PALMER,  
Commander of the Grand Army.

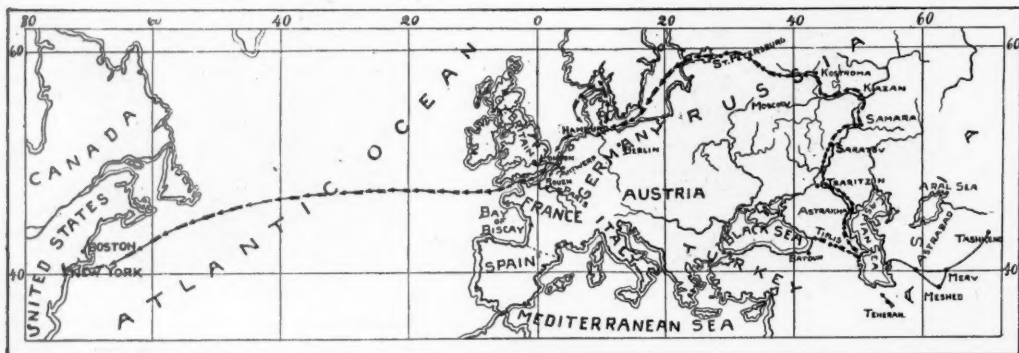
*The Grand  
Army at  
Washington.*

The most impressive event of the month, doubtless, has been the twenty-sixth annual meeting of the Grand Army of the Republic, at Washington. The Union troops made a grand review in Washington in 1865 at the close of the war, and were then mustered out of the service. They hastened to take up again the pursuits of peace, and they have ever since been at the fore-front of almost every profession, trade and calling. The stern

emergencies of the war seem to have evoked such energy, capacity and self-reliance in the young men who composed the armies of both sides as to have insured for them an extraordinarily high average of success in the pursuits which afterward occupied them. Soon after the war the Union veterans formed an association which they called the Grand Army, and which rapidly grew until it included a large majority of the survivors of the Federal armies. The yearly "national encampments" are always memorable spectacles; but this year's at Washington has been unusually interesting. Naturally, the veterans made especial efforts to be present, and it is reported that hardly less than 100,000 men who carried arms in the war for the Union were participants in this encampment. Most of the Grand Army men are farmers and mechanics. The annual encampment, with its cheap railway rates and its frugal and military but inexpensive shelter and "mess," is a fine opportunity for an annual journey and holiday on the co-operative plan. And these occasions always stimulate patriotism, without fomenting any sectional antagonisms.

*The Cholera's  
Path across  
Russia.*

Russia, which sent the grippe upon its frightfully destructive course through Europe and America, has now to take the responsibility of spreading abroad that comparatively harmless, yet infinitely more fear-compelling scourge, the cholera. The accompanying map shows very well how it has all come about. Russia has pushed her activities far beyond the Caspian Sea into Turkestan, and the Transcaspian Railway extends nearly a thousand miles, through Askabad, Merv and Bokhara to Samarkand. Starting from India some months ago the cholera followed the caravan routes across the mountains of the Khyber Pass, visited Cabul and the Afghan cities, reached the northern line of the Russian Transcaspian travel, and made its way westward both by the Merv route and also by way of Persia, where in Teheran and other crowded centres it has been terribly severe. It passed across and around the Caspian and broke out in Astrakan on the European side of that sea, at the mouth of Rus-



PATH OF THE CHOLERA ACROSS RUSSIA TO HAMBURG AND NEW YORK HARBOR.



VICINITY OF NEW YORK, SHOWING QUARANTINE ARRANGEMENTS.

sia's great river, the Volga. It made its way up the Volga Valley to Nijni Novgorod, the city of markets and fairs, and thence it moved quickly to Moscow, and at length to St. Petersburg and the Baltic.

*It Comes with the Russian Emigrants.* In former seasons the cholera might well have made this course and gone no farther. But this year its spread to other parts of Europe was made almost inevitable by the enormous emigration of Russian Jews that Baron Hirsh and his agents are conducting. The final destiny of most of them is the United States. They are shipped first to Hamburg or some other port from which steamers sail to New York, and there they are transferred to the steerage of the Atlantic emigrant vessels. Definite arrangements had been made for the transportation this summer of many thousands of these poor people, and even after the cholera had broken out among them every effort was made to carry out the contract and dump them on American shores, quite regardless of the danger to us. It was thus that the infection was carried to Hamburg and Havre, and thence carried to various points in Germany, to Paris, and to other Continental cities. Nothing but New York's excellent water and generally favorable sanitary conditions averted a terrible scourge of typhus brought here by these wretched Russian Hebrew immigrants some weeks ago. Now nothing averts an epidemic of the cholera in New

York except a quarantine almost savage in its unsparring rigors. President Harrison's proclamation of a twenty-day quarantine against emigrant ships from infected ports has acted temporarily as a rather effectual embargo upon immigration. If this step could but lead to a definite measure shutting off nine-tenths of the volume of Europe's least desirable population that is rolling in upon us, the whole American nation would rejoice. The politicians have long handled this question in a timid and time-serving spirit. But they need not be afraid any longer, for restriction will henceforth be an amply popular cause.

*New York's Health Administration.* A few cases appeared in New York in spite of all precautions; but the quarantine measures adopted were substantially successful. Many people were surprised and perturbed, however, to find that the health authorities of the port and of the city, although they had been warned for months by the existence of cholera abroad, had seemed never even to dream of a course of action to be pursued in case the cholera should actually steam up the bay. All that was done was subsequent to the arrival of the disease, and was done with an amount of fumbling, delay, irresolution and awkwardness that excited the most serious alarms. It was many days before the authorities could bring enough concentration of energy to bear upon the matter to provide a way to separate well passengers from sick

ones. They kept the ships from coming into port, but were guilty of the horrible barbarity of refusing to allow well cabin passengers to be removed from ships carrying infection in the steerage. Turkish quarantine, which is effectual though not very scientific or humane, might possibly have involved some of the wicked and ignorant stupidities that formed a part of the heroic attempt of ill-qualified Tammany officials to keep cholera out of New York. But in no other country, except Turkey, would these things have been possible. Turkish officialism and Tammany officialism are remarkably alike in many respects. It was all very generous for Mr. Morgan to charter a steamer for the relief of the imprisoned and imperiled passengers of the *Normannia*, for Mr. Austin Corbin to make the improvements for a detention camp on Sandy Hook, and for Governor Flower to advance the money to buy Fire Island; but these and other similar incidents have only brought into more painful notice the total unpreparedness of the public officials whose business it is to meet such emergencies, and their extremely limited ability to act adequately in the face of a serious danger.

*The Sanitary  
Inspector  
of Nature.*

It sounds paradoxical, but it is true that the threatened visitation is a blessing in disguise. The Asiatic cholera is the great sanitary inspector of Nature. He may be regarded as the author of modern sanitation, and whenever the zeal of the sanitarian burns low, the cholera goes his rounds and revives the faith of mankind in measures of public health. There can be little doubt that the cholera saves far more lives than the few whom it sacrifices. There is hardly a capital in Europe which is not being made cleaner, sweeter, and therefore more habitable and healthy because of the threatened visitation. We are all putting our houses in order, clearing away our middens, emptying our cesspools, purifying our water supply, and generally waging a holy war against dirt and uncleanness. It is a striking illustration of the immense utility of sensationalism in the economy of the universe. The cholera is really one of the least deadly of diseases if deadliness is to be computed by the numbers slain. Half a dozen other maladies slay, year in and year out, ten men for one taken by the cholera; but they do it in a quiet, stealthy, strictly non-sensational fashion. Hence they kill, and kill, and kill, and it does no good. But when the cholera comes along it produces the maximum of sensation by the minimum expenditure of life, and does more good in its sensational tour of three months than all the other diseases do in as many years. It is no doubt due to their appreciation of this fact that the journalists exhaust their resources in striking head-lines as if to get up a cholera panic. Otherwise their method of dealing with the cholera news would be murderously cruel.

*Even in  
Bokhara.*

Every one has heard the story of the dervish who met the cholera on the desert and asked where it was bound. "To Damascus to slay 20,000 men." Meeting it again on

returning, the dervish said: "You rascal, you killed 100,000!" "No," said the cholera, "I killed only 20,000—fear killed the rest." That panic fear, however, is less deadly to-day, because it stirs up the sanitary inspectors, flushes the drains and incurs expenditure which, save on compulsion of cholera, would never be sanctioned by parsimonious sanitary boards. M. Lessar, the brilliant Russian diplomatist and engineer, who for some time past has been the Resident at Bokhara, told Mr. Stead the other day that his Ameer had averted the visitation of cholera by a vigorous sanitary reform, which has made Bokhara one of the cleanest cities in Central Asia. The Ameer wanted to visit St. Petersburg. M. Lessar gave him a hint that he could not be received if Bokhara remained a reeking cesspool; and forthwith the work of sanitation was begun. All the abattoirs are now outside the city, and every morning all the night-soil is carried by asses into the country. Bokhara has not had a single case of cholera, and the Ameer will be graciously received in St. Petersburg this autumn. It is an excellent illustration of the value of sanitation, even in the most unlikely quarters. Unfortunately we have no equivalent to a longed-for trip to St. Petersburg with which to bribe our local Ameers into a display of sanitary activity. Nothing will do that short of the sudden and sensational slaughter of a certain number of taxpayers; and as this human sacrifice seems to be indispensable, it is a merciful arrangement that the work should be intrusted to a disease as rapid and decisive as the cholera. It passes in about three weeks, and as its victims are seldom ill three days, there is at least no prolonged torture before death.

*The  
Tariff  
Question.*

The political situation remains in a nebulous state. The platforms adopted at Minneapolis and Chicago promised us a square, unequivocal contest between the two great parties upon the broad issue of a protective tariff. The Chicago convention did not adopt its tariff plank with the usual passive acquiescence in the report of a committee on resolutions, but it fought the question out in open debate; and amid great enthusiasm, by a large majority, it adopted a plank denouncing protection as a fraud in practice and as a violation of the Constitution in theory. But candor must compel the comment that the Democrats are not waging their campaign upon the Chicago tariff declarations, and that they have thus far given the country no clear indication of the practical policy they will adopt when they come into power with the executive department and both houses of Congress in their control. The entire Democratic press has now assumed a tone of great confidence, and this is fully shared by the so-called independent press that joins in support of Mr. Cleveland. They promise us that the Republicans will be forced to surrender both the White House and the Senate, and that the Democrats will easily retain their enormous preponderance in the House. In view of this abounding confidence it would be somewhat reassuring if the country could know to

what extent a Democratic Congress and Administration would overhaul Mr. McKinley's tariff. It is not really probable, however, that the party would proceed in a spirit of great violence. Responsibility has almost invariably made every American party cautious.

*Vermont  
and  
Maine.*

A large share of this hopefulness professed by the Democratic politicians and press is attributed by them to the falling off of the Republican majorities in Vermont and Maine. These two States hold their local and congressional elections several weeks earlier than the presidential election in November. The other States of the Union, excepting these two, Rhode Island and Arkansas, have adopted the November date for their State and local elections. The Rhode Island State election was held several months ago, and the Republicans were the gainers. Arkansas' recent election resulted in an increased majority for the Democrats—the Australian ballot system, used for the first time, having diminished the number of illiterate colored Republican voters. In Vermont and Maine the Republicans were, of course, as usual successful by strong majorities, but in both States there was a somewhat marked decline from the former average size of the majority. The Democrats hold that this shrinkage of Republican majorities in northern New England points to a still greater proportionate decline of the November Republican vote in the closer States.

*The  
Peck  
Incident.*

The curious state of feeling upon the tariff question has been illustrated by the Peck episode in New York. Mr. Peck is the New York State Commissioner of Labor Statistics, and is a Democrat. He has brought out, as his annual report, a volume summing up an investigation into the statistics of wages and industrial production in the manufacturing establishments of New York State for the year before the McKinley tariff went into effect, and the year following. Having compiled the confidential reports sent to him by the manufacturers of the State, he has discovered an average increase of wages and a considerable increase in the total value of manufactured commodities. Mr. Peck's compilation was undoubtedly a perfectly conscientious one, but it contains nothing at all conclusive either for or against the McKinley tariff. The Republicans naturally attempted to make capital out of it, while certain persons representing the Democratic National Committee rather absurdly charged Mr. Peck with fraud, and attempted by legal process to obtain possession of the confidential returns which manufacturers had sent in under the pledge that their statements should be used only to merge in the averages. The fury of Mr. Peck's detractors has lent quite an undue importance to the summaries contained in that statistician's very inconclusive report. It is a simple fact that the past year has been one of good wages and a high average of general prosperity in this country. It does not

follow at all that the McKinley tariff is in any important sense the cause of this condition.

*Various  
Issues.*

President Harrison's long delayed letter accepting the Republican nomination is an able and highly ingenious document, defending the Republican policies of protection and reciprocity, reviewing the foreign complications with which his administration has dealt, and very especially warning the country against the Democratic demand for the repeal of the tax that has suppressed the issue of currency by State banks. The President's letter was followed by a brief but no less impressive one from the pen of Mr. Blaine, setting forth his views of the topics which ought to be kept at the front by the Republicans in the pending campaign. Protection, reciprocity and opposition to State bank currency are the three strong positions which Mr. Blaine advises his fellow-partisans to occupy, to the practical exclusion of all other issues. Certainly the Democrats at Chicago were led into a very weak and unnecessary position when they agreed to demand the repeal of the tax against State bank notes. The real answer to President Harrison and Mr. Blaine is, that this is an accidental rather than a deliberate and essential part of the Democratic platform; and that with ever so large a majority in both houses of Congress the Democrats would not do so ridiculous a thing as to make possible again the old ante-bellum wildcat currency system.

The Democrats seem disposed to magnify the Force bill issue, although no Republican can be found anywhere who is advocating a force bill. The President in his letter virtually abandons the doctrine of a federal election law by reviving his old-time recommendation of a non-partisan commission to consider the perplexing subject of races and the ballot in the Southern States. The sober second judgment of the Republican party has apparently rejected the idea of a federal election law. But it is unfortunate that the Republican leaders have agreed upon the policy of ignoring or slighting the topic. In the last Congress they made it so conspicuous an issue that the country has a right to ask what are their present views and purposes. Evasions of this kind, which constitute the most glaring sin that besets our American politicians of both parties, are really very bad politics. Anybody who cares to read between the lines can see that the President has given up all idea of a revival of the Lodge bill, and that Mr. Blaine utterly repudiates any such doctrine or measure. As for Mr. Lodge himself, although his participation in the New England campaign is very active, he seems thus far to have treated his own erstwhile all-absorbing measure with a voluminous silence. This silence would appear to mean that Mr. Lodge acquiesces in the general verdict not only of the country as a whole, but of the Republican party itself, in favor of the largest possible State autonomy in the regulation and conduct of elections. Mr. Lodge's many ardent friends



HON. HENRY CABOT LODGE, OF MASSACHUSETTS.

in Massachusetts have him in training for the Senate to succeed Mr. Dawes, who is expected to retire at the end of his present term, now approaching its completion.

*Mr. Morley at the Helm.* Mr. Morley has signalized his advent to the Irish office by repudiating Mr. Balfour's Coercion act, and restoring to all parts of Ireland the ordinary processes of law. What to do about the relief of the evicted, and the treatment of the imprisoned dynamiters, is still under consideration. The appointment of a member of the House to a Cabinet post compels him to go back to his constituents and secure a re-election. The opposition to Mr. Morley in Newcastle had taken such a form that he entered this second contest with serious misgivings; but he won a splendid victory, and his prestige is now higher than ever before. Of all the newly appointed Ministers, Mr. Morley alone was seriously opposed in the second election. Mr. Farmer Atkinson, the eccentric Wesleyan, who sat for Boston in the late Parliament, compelled Sir W. Harcourt to re-register the solid Liberal vote at Derby, but Mr. Morley had to fight for his life. At the general election, Mr. Hamond, a gas-and-water Home Ruler, who declared himself in favor of establishing a Parliament at Dublin as far back as 1874, was returned at the head of the poll with a majority of 3,000. As his 13,000 supporters were whipped up by the Unionists,

although they were much more interested in Sunday drinking and fair trade than the fate of the Union, this was regarded as equivalent to a Unionist victory. Newcastle, it was asserted, by returning the Home Ruler, Mr. Hamond, as the colleague of the Home Ruler, Mr. Morley, had declared itself against Home Rule. To put this extraordinary assertion to the test, Mr. Morley's re-election was opposed, not by a Conservative Home Ruler, but by an out-and-out Unionist. The contest, which was fought out with immense enthusiasm, ended in a brilliant victory for Mr. Morley, who was returned at the head of the poll with 1,739 majority. The Tynesiders are staunch, and, after having returned Home Rulers of one kind and another ever since 1874, they naturally refused to apostatize last month even at the bidding of the Great Apostate of the North.

*Mr. Gladstone's Gloomy Outlook.* Unquestionably, Mr. Gladstone and his lieutenants are going to encounter much tribulation before the Irish question can be settled. They will find themselves between two bitter fires. The speeches made by Mr. Chamberlain and Mr. Redmond in the debate that ushered out the Salisbury Ministry summed up everything with terrible distinctness. Mr. Chamberlain, whose speech was one of the most incisive and effective ever delivered in Parliament, set forth with extraordinary lucidity and force the fixed determination of the mass of the British people never, under any pressure whatever, to concede to Ireland that full measure of colonial independence which Mr. Frederic Harrison declares to be the only solution of the question. As Mr. Chamberlain read out extract after extract from the speeches of Gladstonian Ministers, he made it abundantly clear even to the dullest understanding that any attempt to pass such a Home Rule bill as Mr. Harrison demands would shatter the Gladstonian party to its base. Mr. Redmond, speaking as the representative of the extreme Nationalists, formulated his demands with a precision which left nothing to be desired. Mr. Gladstone was invited to declare—(1) that the 5,000 evicted tenants should be reinstated in their holdings; (2) that the dynamiters and Phoenix Park murderers should be set at liberty; (3) that the Home Rule bill should establish an Irish Parliament even more absolutely free to legislate than any Colonial Parliament. For the veto of the Crown, according to Mr. Redmond, must be exercised not on the advice of the Imperial Cabinet, but on that of the Irish Ministry. It was amid the brooding darkness of a coming storm that the newly appointed Ministers crossed the Solent to take over the seals of office, and when the investiture was complete they recrossed the troubled water amid endless salvoes of thunder, while the livid lightning flashed incessantly around the steamer. In London, during the debate which preceded the fall of Lord Salisbury's Government, the sky became so dark that it was difficult for members, even in the middle of a midsummer afternoon, to see without artificial light

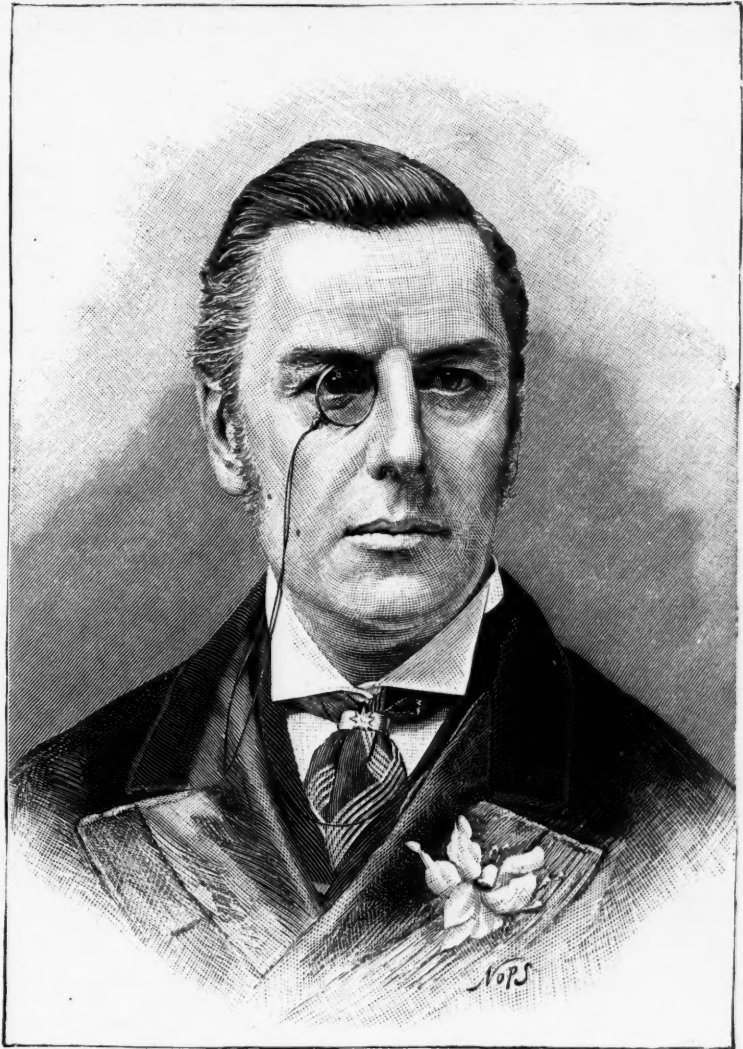
across the floor of the House. It was a curious coincidence. Imagination is not a strong point with politicians; otherwise we should have had the Liberals borrowing from Milton the idea that the World, like Hell, grew darker at the frown of Sin and Death, whose kingdom was threatened by the advent of the new Government, while Conservatives would have seen in the sulphurous mirk

"A hue like that when some  
great painter dips  
His pencil in the gloom of  
earthquake and eclipse,"

a grim presage of woe to come. But science has paralyzed that kind of imagination, and the Gladstonians did not even claim the thunder peals as a royal salute from the skies, although some ingenious Unionist was clever enough to discover some mysterious connection between Mr. Gladstone's return to office and the eruption of Etna.

Mr. Chamberlain  
and His  
Maker.

Americans who have a fondness for following the great game of English politics should not fail to observe the significant enhancement of Mr. Joseph Chamberlain's importance. His "mugwump" party is much smaller than before in the House; but his own personal weight in politics has gained not a little, and he is no longer to be regarded as a statesman who has sacrificed his political future. Seldom has any general election been productive of so little prestige to the leading combatants. Mr. Balfour has maintained, and possibly improved, his position. Lord Randolph has simply disappeared. Mr. Goschen stands where he did. Mr. Gladstone has distinctly fallen off from his old Midlothian form. Mr. Morley bore himself nobly in the fray, leaving Sir W. Harcourt far behind, but he suffered a severe reverse in his own constituency. The one conspicuous figure who is now on a higher pedestal than before the election is Mr. Chamberlain. He is now the acknowledged dux of the West Midlands. Birmingham is his washpot,



RIGHT HON. JOSEPH CHAMBERLAIN, M.P.

over Stafford he has cast his shoe. Amid the pelting hail of Liberal successes the West Midland district remained impervious to Home Rule attacks, offering a shelter like a high rock in a weary land to the dwindling remnant of the Liberal Unionists. Mr. Chamberlain, if he be capable of magnanimity, which is doubtful, has the ball at his feet. At the same time, it must not be forgotten that although his pedestal is higher than it was, the statue is not necessarily any larger. And nothing is more certain than that the statue did not build its own pedestal. The pedestal builder in the West Midlands was Mr. Bunce, the editor of the *Birmingham Post*. All the Unionist victories were won in his parish. Outside

the limits of the circulation of the *Post*, Mr. Chamberlain's influence counted for little or nothing. The perversion of the West Midlands was not effected by a few slashing speeches from Mr. Chamberlain, delivered after every one had made up his mind. It was the work of six years' steady sap and mine, carried on day after day, week after week, year in and year out, in the columns of a newspaper which for thirty years had proved itself to be the friend of every Liberal reform, the champion of every programme of progress. Not Mr. Chamberlain but Mr. Bunce is the real hero of the elections, and but for the inveterate jealousy or self-effacing modesty of the British journalist the fact would be recognized everywhere instead of being, as now, regarded as a somewhat fantastic paradox.

*The  
Labouchere  
Issue.*

Even yet the exclusion of Mr. Henry Labouchere, editor of the *London Truth*, from Mr. Gladstone's Cabinet continues to occupy a large place in the world of English politics. Much of the trouble grew out of original uncandor on the part of some of Mr. Gladstone's *entourage*, who attempted to saddle the Queen with responsibility for Mr. Labouchere's absence from the Administration. This was cowardly on their part, and as unconstitutional as it was untrue. Her Majesty has always acted in a strictly constitutional manner in those matters, and Mr. Gladstone could have made Mr. Labouchere a Cabinet Minister if he pleased. But Mr. Gladstone did not please, and his familiars would have shown more regard both for his own reputation and the position of her Majesty if they had boldly admitted that Mr. Gladstone was determined not to have Mr. Labouchere at any price. The result of their meddling was that Mr. Labouchere, being led to believe the Queen vetoed his nomination, said so in plain, blunt terms, which compelled Mr. Gladstone to throw over his injudicious and inaccurate satellites, and to assume the entire responsibility for leaving the editor of *Truth* outside his Administration. Mr. Gladstone did not want Mr. Labouchere, and when Mr. Gladstone does not want anything he can always conjure up any number of plausible reasons for not getting it. It can hardly be said that he was particularly happy in finally selecting the ground upon which he rested his justification for ignoring Mr. Labouchere. According to the letter which he wrote to the member for Northampton he was unfit to be recommended as a Minister of the Crown, because he was editor of *Truth*. That in plain English was the gist of Mr. Gladstone's letter, although it was wrapped up in the customary Gladstonese of the choicest kind. "Special circumstances, which bore witness to his energy and influence, and were in no degree derogatory to his personal honor, nevertheless rendered it unfit to offer him office." It comes very near saying that the journalist is disqualified, as a journalist, from any place in the Administration. That this is Mr. Gladstone's opinion seems to be confirmed by the remarkable exclusion of Professor Stuart from the Ministry. Professor Stuart has been a faithful

Abdiel, the *fidus Achates* of the Liberal *Æneas*. He was in many respects admirably qualified to be Vice-President of the Council. He had slaved for years in the great work of reviving Liberalism in London. But all this availed him not against the fact that he was editor of the *Star*. For office in a Liberal Administration no editors need apply. It is a curious rule, not very complimentary either to the editors or to the Ministers. All rumors to the contrary notwithstanding, Mr. Gladstone had a perfectly free hand in choosing his colleagues. Of course Her Majesty would have objected to the nomination of the Tichborne Claimant as Home Secretary, or to any proposal to give office to Sir Charles Dilke; but as Mr. Gladstone is presumably sane, there was no need to stipulate that he should not make appointments that would have been manifestly mad. In the "Character Sketch" there is sufficient said about the new Cabinet; but it may be noted here that neither Mr. Stansfeld, nor Professor Stuart, nor the Aberdeens, figure in the new Administration. The conjunction of these names is curious and suggestive. Let us hope that it may not possess a sinister significance, testifying to what a Canadian correspondent calls "the overpowering influence of that truculent condottieri, Sir W. Harcourt." The substitution of Lord Houghton for Lord Aberdeen as Viceroy of Ireland can hardly be attributed to Mr. Gladstone.

*England's  
Foreign  
Activities.*

Truly John Bull strides athwart this mundane sphere in a very masterful manner. Just now the Venezuelans are in distress because John Bull, from his narrow strip called British Guiana, east of the Essequibo, is asserting proprietorship all the way to the Orinoco, and thus gathering unto himself about one-third of the entire territory of this South American Republic. Certainly the benefit of the doubt, if there be any doubt, ought to lie with the Venezuelans as against the claims of a Transatlantic power. Moreover, England has been causing some further uneasiness in the South Seas by taking possession of islands hitherto under their native rulers. If the British would properly organize the empire they already possess before grabbing any more territory, it would be better for them in the end.

*The English  
in  
Morocco.*

The Sultan of Morocco, tormented with rebellions and menaced by French designs on his Algerian frontier, has had to deal with Sir Charles Euan-Smith, the British Envoy, who brought for his acceptance a treaty which was ultimately rejected. Sir Charles having taken the wise precaution of having a special correspondent in his suite, seems to have behaved with considerable picturesqueness of demeanor. The demands made in the treaty were approved by all the Powers excepting France. They were as follows:

1. The lowering of the export duty on wheat and barley;
2. The free export of camels, asses, horses, mules, &c.;
3. Freedom of the coasting trade between all the ports of Morocco for all Moorish products;
4. The establishment of mixed tribunals;
5. The aboli-

tion of slavery; 6. The rectification of the Madrid Convention of 1880 to clause 11, liberty to purchase and own land; 7. Establishment of a British Vice-Consulate at Fez, with the right to hoist the British flag; 8. Concession of a telegraph line from Tangier to Mogador, passing through the towns on the coast; 9. The project of a Moorish State Bank, to be created with English capital; 10. The creation of a police force for Tangier and the coast towns, under the supervision of the Sultan and the foreign powers;



SIR CHARLES EUAN-SMITH.

11. The concession of waterworks for Tangier; 12. market and public slaughter-houses for Tangier.

There were other clauses, of which the most important was the recognition of British sovereignty over Cape Juby. The Sultan shilly-shallied, threatened, promised, wheedled, but ultimately refused to sign. On one occasion there was talk of a massacre. The mob was incited against the mission. Lady Euan-Smith, a soldier's daughter, photographed the rioters with her kodak, and Sir Charles told the Sultan quietly that if he were killed another British minister would take his place, but that "then there will no longer be a Sultan at Fez." The Sultan collapsed. A fine was paid for the riots, and all seemed going well, but at last the Sultan tried to bribe the envoy with £30,000 to accept an altogether nugatory treaty. "Tell your master that I will have neither his bribe nor his treaty," was Sir Charles' reply, as he tore the document into half a dozen pieces and flung them at the Grand Vizier. Thereupon the negotiations ended, and no one can foresee what the final outcome will be. The Sick Man of the West is very sick; but these old empires, as was said long ago, are like an old cart. They creak so abominably that strangers think they are going to pieces, but they outlast many a spick and span new carriage.

There have been many rumors of impending conflict between the English and the Russians over the occupation of the Pamirs, that divide England's India from Russia's Asiatic possessions. But M. Lessar, who represents

Russia in those regions, now declares in London that there is not the least reason for anticipating any trouble about the Pamir dispute. The governments can quarrel about the Pamir as they can quarrel about the cholera if they want to quarrel, but as they don't they won't. M. Lessar says it is mere nonsense to imagine that any importance, strategic or otherwise, can be attached to a region in which no European troops can exist for six months of the year. The Pamir is the roof of Asia, and it is about as comfortable a place to occupy as the coping stone of a house top. The real trouble in Central Asia—we are still quoting M. Lessar—is not to be sought in the lofty plateau of the uninhabitable Pamir, but on the Afghan frontier, across which hundreds and thousands of the Ameer's subjects are flying for safety into the Russian empire. The Ameer is suppressing or trying to suppress a rebellion. The turbulent tribes who are related by race with Russian subjects across the border have been getting the worst of it, and hundreds of families have streamed over the frontier imploring the Russians to give them land on which to live. As the Russians have no land to spare, this kind of pauper immigration causes them much uneasiness. They don't know exactly what to do with their unwelcome guests, and they are wishing, naturally enough, that Lord Lansdowne would tell the Ameer to let the tribes live in peace. Abdur Rahman, however, who is nourishing his gout in Scotch whisky at Cabul, appears to be in an ugly temper, and the proposed visit of Lord Roberts to Jellalabad is indefinitely postponed. The worst of it is that if England stops his subsidies, she virtually cuts his throat; and it does not suit her to throw Afghanistan once more into the throes of a civil war.

*The Pope and the Reign of Money.*

After reading Mr. Keir Hardie's declaration that every man who lives on either rent or interest is the natural enemy of the workmen, it is refreshing to turn to the utterances of the Pope on the burning question of the hour. Leo XIII., interviewed last month by Madame Severine, for the *Figaro*, made a notable and characteristic declaration as to the attitude of the Catholic Church on the social question. As the interview was subsequently revised by Cardinal Rampolla, it may be accepted as authentic. The Pope said many things about the error of persecution, which would have led, some of his predecessors to send him to the Inquisition; and some things about the Jews which their historians will question. But the important word which he uttered was that in which he spoke of "the Reign of Money as the latest of the scourges of the world and of the Church." The exact words, as reported by Madame Severine, are as follows:

"Finally, while the mission of the Church is to defend the weak, it is also her mission to protect herself against all attempts at oppression. And now, after so many other scourges, the reign of money has arrived—and, with a stern look in his eyes, the Pontiff added, 'it is attempted to subdue the Church and

*England and Russia in Asia.*

domineer over the people through money; neither the Church nor the people will submit to that. I am with the weak, with the humble, with the disinherited—those who were loved by Our Lord.”

*Catholicism  
and  
Labor.*

The great transformation for which Cardinal Manning worked and prayed so earnestly is in progress. The Pope has broken with the Royalists in France. If he were to undertake to lead mankind in the name of the Carpenter of Nazareth against those who abuse the power of wealth, then liberty and justice would probably be safer in his hands than if the movement were left to the O'Donnells of America and the Keir Hardies of Britain. It is by such exploits, if at all, that there will be achieved the Catholicizing of the English-speaking world, about which so much pious exultation was indulged in by the prophetic souls who gathered together last month to witness the first public ceremonial of the investiture with the Pallium which England has had since the Reformation. Men love those who help them, and if the Pope to-day were to take a vigorous initiative in securing for every worker, even on railways, post offices and tramways, the right to one day's rest in seven, he would do better business for his Church than by any miracle. Human society needs a centre, the forces of progress need a leader, in the struggle for liberty and justice; we need an excommunicator—in other words, the Catholics are quite right in declaring that the world would get on much better if it had a rational, up-to-date Pope.

*M. Zola at  
Lourdes.*

It must be admitted also that there is a good deal more rationality about many of the features of the Roman Church which excite the special ire of the good Protestants than most people imagine. The researches of psychologists, the phenomena of hypnotism, the strange new science of psychometry, are bringing to light the foundations upon which many much contested Catholic doctrines really rest. Psychometry gives a rational basis for the veneration of relics, and it is being discovered there is more to be said for prayers for the dead, pilgrimages, and many other elements of faith and practice which Protestants regard as most irrational. In proof of which we need go no farther than point to the fact that M. Zola is to make the miracles of Lourdes the subject of his next romance, and that the great realist, who has been on pilgrimage, has been profoundly interested and moved by the cures which he saw wrought before the grotto. Speaking to an interviewer, he said:

“It is certain there is at the present moment a marked return toward mysticism, and this outburst

of faith is rather astonishing at the end of this stirring century, when we are witnessing the general breaking up of everything. Why this unexpected retrograde movement? Because science has not kept its promises. Could it keep them all? The disappointed multitude turns back toward religion.”

The Pope, in short, has an immense chance. His spirit, indeed, is willing, but the deadweight behind him is enormous.

*Bismarck's  
Hint.*

Bismarck, after blazing comet-like round his southern ellipse, has come back to North Germany. At Jena he suggested that the time had come when a parliamentary and national movement should be organized against the absolutism of the Kaiser and the domination of the Pope. It is significant that the stoutest and strongest politician in private life in Europe is so impressed by the growing power of the Catholics that he cries aloud against the possible advent of a Centre Ministry as a misfortune and a danger to the Empire. To avert such a calamity he takes up what was the favorite idea of Paul Bert and the French Republicans, and urges the Germans to substitute the idea of the Nation for the idea of the Church. “We have no National Church,” he said; “but might not the idea of the nation be the sanctuary round which all parties should gather?” Always and everywhere this idea of the sanctuary rallying-point haunts the mind of man. If the widest idea wins, it is not the Church that will go to the wall. But the Roman Church has so clipped its world-shadowing wings with the sectarian scissors of compulsory dogma and compulsory ritual that it, too, is only a sect. For catholicity in the sense of universality, Mr. Rhodes would probably assert that the British Empire need fear no comparison with the Roman Church. But the British Empire suffers, like the Roman Church, from a *vis inertia*. It is not half vitalized. Above all it lacks faith. Its rural districts at home have not even the rudiments of those institutions which are the nerves of States. A shuddering dread of applying the federal principle to a handful of Irish close to their door blocks all progress. As for attempting to draw closer together the English-speaking communities under their own flag, that seems not to be thought of. Even so simple, so obvious and so politic a measure as that of making the penny post universal through their realms is scouted by the timid officialism of their post office. This will be the test of the Imperialism of Mr. Arnold Morley and the new Government. They have not a long term of office, but in the next six months they might give penny postage to the Empire.

## RECORD OF CURRENT EVENTS.

August 21.—Russian troops, while suppressing a labor riot, kill several persons....Great excitement among Canadian officials when it becomes known that President Harrison has imposed tolls on Canadian shipping passing through the "Soo" canal.

August 22.—The International Peace Congress opens session at Berne, Switzerland....The annual convention of the Deutscher Krieger Bund opens at Kansas City....The yacht *Wasp* defeats the *Gloriana* at Newport....J. P. Washburn, United States Minister to Switzerland, and S. H. Boyd, United States Minister to Siam, return home....Reports of cholera in Hamburg.

August 23.—Switchmen on the Delaware, Lackawanna and Western and on the Buffalo, Rochester and Pittsburgh Railroads go on strike... The Supreme Lodge of Knights of Pythias meet in convention at Kansas City....The celebration of the two hundred and fiftieth anniversary of the founding of Gloucester, Mass., opens....The authorities at Hamburg admit that the so-called cholera prevalent in that city is true Asiatic cholera....A cloud burst in Roanoke, Va., does \$100,000 damage in half an hour.... The American Economic Association meets at Chautauqua....The Argentine conflict between government and congress brought to a satisfactory conclusion.

August 24.—Grand Master Sweeney declares the switchmen's strike "off," the chiefs of other labor unions having refused to order a sympathy strike....Mr. Gladstone is re-elected for Midlothian and Sir Vernon Harcourt for Derby....Annual meeting of the American Bar Association opens at Saratoga.

August 25.—John Bidwell, Prohibition candidate for President, makes public his letter of acceptance....Chancellor McGill, of New Jersey, grants a temporary injunction against the lease of the New Jersey Central Railroad Company to the Reading, and orders the property turned over to the former management....The Supreme Lodge of the Knights of Pythias elect W. W. Blackwell, of Kentucky, Supreme Chancellor, and Walter B. Ritchie, of Ohio, Vice-Chancellor....Employees of the Carnegie mills at Pittsburgh begin a sympathy strike.

August 26.—John Morley re-elected from Newcastle-on-Tyne....The Newfoundland Legislature passes the act for rebuilding the city of St. Johns, which was recently destroyed by fire....All the troops, except the Fourth Brigade, quartered at Buffalo for the purpose of preventing outrages by the striking switchmen, leave for home....Two cases of Asiatic cholera are discovered on a steamer from Hamburg at Gravesend, on the Thames....Nearly one hundred and fifty miners lose their lives by an explosion and fire in a Welsh coalpit....The Ameer of Afghanistan asks the Indian government what course he shall pursue, as he cannot longer endure the hostile action of Russia....The Chautauqua Assembly holds its closing exercises for the season.

August 27.—Another death from cholera at Gravesend, and two cases at Glasgow....Metropolitan Opera House of New York damaged by fire to the extent of about \$200,000....Seven factory buildings destroyed by fire in lower New York City, injuring several persons, one fatally

....Serious fires in Kansas City, Petoskey, Mich., Augusta, Ga., and Muncie, Ind....The Russian town of Mozir destroyed by fire.

August 28.—The last of the troops withdrawn from guard duty at Buffalo....A political crisis is threatened in Germany over the Military bill....Nearly one thousand houses, including government buildings, burned at Barrissoo, Russia.

August 29.—Six persons are arrested in Homestead charged with conspiracy and aggravated rioting....A typhoid fever epidemic reported in and around Cressona,



MRS. MAYBRICK.

For whose release from an English prison numerous American ladies have petitioned the Queen.

Penn....Cholera makes its appearance in Bremen and Berlin....Orders are issued to the New York municipal departments to put the city in good sanitary condition, in view of the approaching cholera, and stringent rules are adopted by quarantine officials....Several cases of the disease are reported from various parts of Great Britain.

August 30.—The steel and iron plant of Shoenberger, Speer & Co., at Pittsburgh, shuts down because of a strike among the workmen....President Cordera's Ecuadorian Cabinet is announced....The Marquis de Mores is acquitted of the charge of murder for killing Captain Mayer in a duel.

August 31.—The steamer *Moravia* from Hamburg arrives in New York harbor with cholera on board, twenty-two passengers having died during the voyage.... Cardinal Gibbons issues a proclamation appointing Sunday, Oct. 16, a day for special services commemorating the discovery of America.... Mr. Gladstone is attacked and knocked down by a heifer in the park at Hawarden, but escapes serious injury.

September 1.—In the preliminary trial of Lizzie Borden, of Fall River, for the murder of her father and step-mother, the prisoner is adjudged probably guilty and held for action of the Grand Jury.... The steel steamer *Western Reserve* breaks in two on Lake Superior, thereby drowning 26 persons.... President Harrison issues a circular requiring all immigrant vessels from infected ports to be held in twenty days' quarantine.... The new Chinese exclusion act and the retaliation proclamation against Canada go into effect.... Indignation in Victoria over the seizure of sealing vessels by Russian gunboats.... A New York Central mail train plunges into an open draw-bridge near New Hamburg, N. Y., killing three persons outright and injuring many.

September 2.—Moorish rebels submit themselves to the Sultan's authority.... Funeral of George William Curtis, at West Brighton, Staten Island.

September 3.—The *Normania*, *Rugia* and *Stubbenhuk* from Hamburg arrive at quarantine with cholera aboard.... Hugh O'Donnell and four other Homestead strikers are arrested, charged with murder.... Nineteen smuggled Chinamen are arrested at Monterey, Cal.... Great Britain places the Gilbert Islands under a protectorate.... Officially announced that Russian emigrants will no longer be permitted to enter Germany.

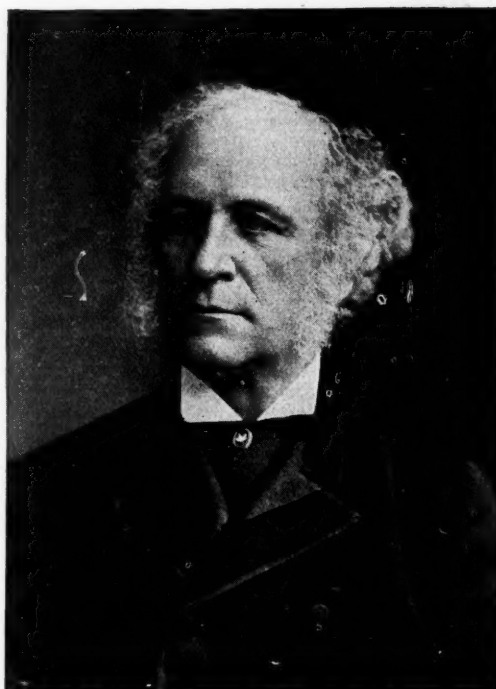
September 4.—Secretary Foster visits New York for the purpose of inspecting quarantine.... The Italian transport *Gargliano* arrives at New York with the statue of Columbus aboard which the New York resident Italians are to set up in New York.... Italian radicals attack a meeting of monarchists in Andria, Italy, wounding several.

September 5.—President Harrison's letter of acceptance published.... Three deaths from cholera at New York quarantine.... Labor Day observed throughout the country.... Health officer Jenkins decides to act in accordance with the President's instructions.... The revolution in Honduras put down by the arrest of the leader of the insurgents.... The International Congress of Orientalists meets in London with Max Müller in the chair.

September 6.—Eleven new cases of cholera and one death at quarantine, New York.... The Naval War College Building is opened at Newport.... Colorado capitalists purchase the famous Trinity River gold mines in Southern California for \$1,500,000.... M. Grenier, French Navy Department clerk, is sentenced to twenty years' penal servitude and twenty years' banishment for furnishing official documents to Captain Borup, of the United States Army.

September 7.—Vermont is carried by the Republicans by about 20,000 majority, and Arkansas is carried by the Democrats by about 23,000 majority.... The champion pugilist, John L. Sullivan, is defeated in New Orleans by James Corbett.

September 8.—Four deaths and two new cases of cholera at quarantine, New York. Announcement made by the Local Government Board that there is no more cholera in



From Photograph by Gutekunst, Philadelphia.

#### THE LATE DANIEL DOUGHERTY.

Great Britain.... The King and Queen of Italy go to Geneva to take part in the Columbus fêtes.... Announcement made that the White Squadron is to be disbanded.

September 9.—President Harrison grants the government grounds on Sandy Hook for quarantine purposes.... The forty-second anniversary of the admission of California into the Union celebrated.... European missionaries and native Christians massacred in the province of Sze Chuen, China.... Photographs of the North Star are taken by the Brush photographing telescope in Boston.

September 10.—A priest in Peru sentenced to death for burning a girl charged with witchcraft.... Two deaths and eleven new cases of cholera at quarantine.

September 11.—Residents of Fire Island refuse to allow the *Normania's* passengers to land.... Lieutenant Peary, the Arctic explorer, and his party arrive at St. Johns, N. F.... Reports received of the collision of the Cunard steamer *Servia* with a sailing vessel; no damage.

September 12.—Great excitement at Fire Island; residents undertake to prevent the landing of the *Normania's* passengers; Judge Barnard grants an injunction restraining Governor Flower and all officers concerned from landing the passengers; Governor Flower commands the sheriff to preserve the peace.... Republicans carry Maine by about 12,000 plurality.... A run is made on the Birkbeck Bank of London.

September 13.—Governor Flower orders out the militia to quell all attempts at riot at Fire Island, and the

*Normania's* passengers are safely landed....The Empress of Germany gives birth to a daughter....The Russians evacuate the Pamirs....Mrs. Harrison announced to be critically ill.

September 14.—Board of Health announce that there have been six deaths from cholera in New York City....The Irish Privy Council revokes all proclamations made under the Coercion act.

September 15.—One new case of cholera in New York City.....Report of the signing of a military convention between France and Russia.....News received of the seizure of more Behring Sea sealing vessels by a Russian cruiser.....The National Convention of the Republican League meets at Buffalo.

September 16.—The cornerstone of the Columbus monument laid by Italians in New York....The Mexican Congress opened by President Diaz....One new suspected case of cholera in New York City....The steamer *Bohemia* from Hamburg arrives at quarantine with a report of fifty-two cases of cholera on the voyage....Announcement is made that President Harrison has consented to act as arbitrator between Brazil and the Argentine Republic in reference to boundary disputes....Stockholders of the Metropolitan Opera House decide not to rebuild, but to auction off the burned building.

September 17.—Canada declares a quarantine on the border against New York City....Negotiations proceeding for a commercial entente between Germany and Russia....Generals Weaver and Field accept the People's party nominations for President and Vice-President....Two new cases and one death from cholera at quarantine.

September 18.—A meeting is held in Limerick to urge the release of Irish-American political prisoners from English jails....Mrs. Harrison much improved in health....Kossuth's ninetieth birthday is celebrated at Budapesth....A marked change for the better in the cholera condition abroad....A Russo-Chinese convention is concluded, granting Russia right to several consulates in China.

September 19.—The G. A. R. encampment opens in Washington....Alexander Berkman, who attempted to assassinate H. C. Frick, is condemned to twenty years imprisonment....The Nile rising rapidly and doing much damage.

September 20.—The twenty-second anniversary of the nationalization of Italy is celebrated....The eviction of tenants is resumed by several Irish landlords....The G. A. R. makes a parade of 50,000 men in Washington.

# OBITUARY.

August 21.—William Henry Rushforth, of Rutherford, N. J., a well-known inventor.

August 22.—Charles Allen Perkins, of Syracuse, N. Y., who has held various foreign missions under the United States government....Edward N. Fisher, former editor of the *Richmond Dispatch*....Ex-Chief Justice Bermudiz of the Supreme Court of Louisiana...Rev. Dr. Hiram Buck, a prominent Methodist minister of Illinois.

August 23.—Ex-Governor Myron H. Clarke, of New York....Ex-Governor E. Louis Lowe, of Maryland....Ex-President da Fonseca of Brazil.

August 24.—Chief Justice Irving, of the First Judicial Circuit Court of Maryland.

August 26.—Judge William A. Stewart, of the Baltimore Supreme Court....Thomas H. Rodman, former District Attorney of Kings County.

August 27.—Gabriel Reville, Chief of the Sisseton Indians.

August 24.—Brigadier-General J. R. Blauvelt, of Nyack, N. Y.

August 30.—Judge James McMillan, of the California Supreme Court.

August 31.—George William Curtis, aged sixty-eight.

September 2.—William C. Beck, ex-Chief Justice of the Supreme Court of Colorado....George Vernan, of Bordentown, N. J., one of the oldest and best-known engineers in New Jersey.



THE LATE LORD SHERBROOKE.

September 3.—Col. E. P. C. Lewis, of Hoboken, N. J., ex-United States Minister to Portugal.

September 5.—Daniel Dougherty, of Philadelphia, orator and lawyer....Col. John F. Bates, of Washington, former Superintendent of the Free Delivery Department.

September 7.—John Greenleaf Whittier, at Hampton Falls, N. H., aged 85.....Ex-Senator F. Kernan of Utica, N. Y.

September 8.—Arthur Brend Winterbotham, Member of Parliament for East Gloucestershire.....General Enrico Cialdini, Italian soldier and statesman.

September 10.—The Most Reverend John Medley, D.D., Metropolitan of Canada.

September 11.—Rear-Admiral John Cumming Howell, on the retired list of the United States Navy.

September 14.—David Bruce, of Brooklyn, inventor of the type-casting machine.

September 15.—Mrs. John Henry Towne, widow of the Philadelphia philanthropist.

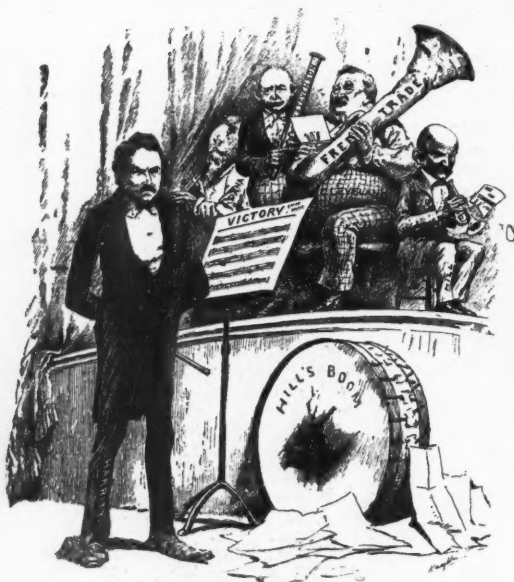
September 16.—Cardinal Edward Howard....Rev. Henry P. Tarsey, D.D., J.L.D., a prominent educator of Maine.

September 17.—Brigadier-General Daniel M. Clark, of Upper Nyack, N. Y.

September 18.—D. A. McKinley, Hawaiian Consul and brother of Governor McKinley....Rudolph Ihering, the distinguished German jurisconsult.

September 20.—Major-General Daniel Ullman.

## CURRENT HISTORY IN CARICATURE.



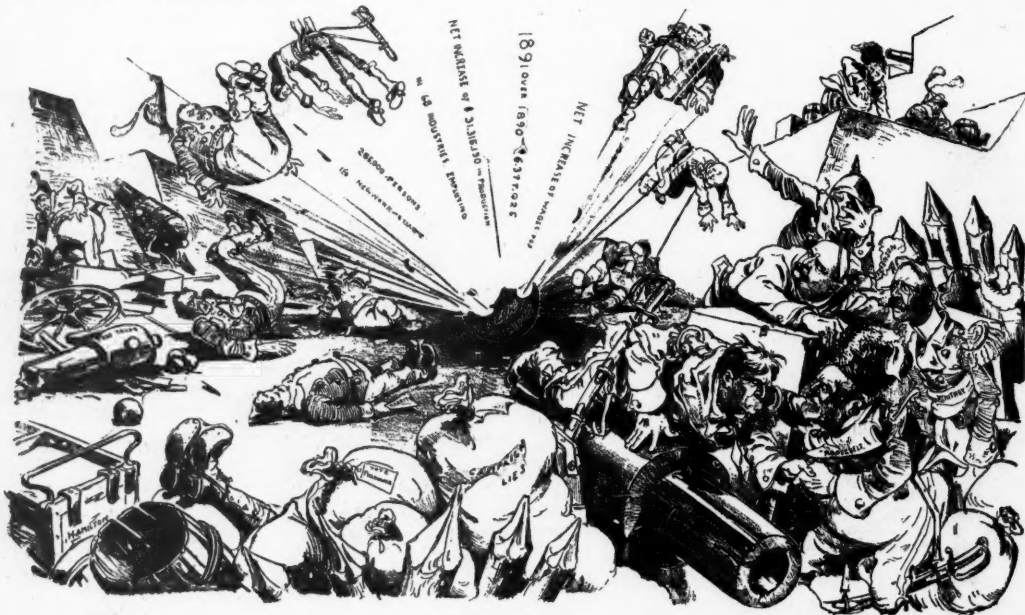
THE DISCORDANT DEMOCRATIC ORCHESTRA.

CONDUCTOR HARRY.—“Boys, I'm afraid we'll have to try another tune. There's no harmony in your music. Grover drowns everything else with his horn, and it ought to be played very quietly. Dana's piece ought to be heard above all, but somehow it doesn't work. Adlai, you're no good, any way. David B. seems to be playing hard enough, but no one can tell whether he's in tune or not.”—From *Frank Leslie's*.



MCKINLEY HELD TO ACCOUNT.

THE AMERICAN WORKINGMAN.—Where's that increase in wages you've been talking about? I haven't seen it—you must have it—hand it over!—From *Puck*.



THE BOMBHELL.

Charles F. Peck, Democratic Commissioner of the Bureau of Labor Statistics of New York State, presents a wonderful statement of the prosperous condition of affairs under the McKinley bill. Mr. Peck's totals show a net increase in wages for 1891 over 1890 of \$6,377,025, and a net increase in products in New York State, during the same period, of \$31,315,130. His report shows that there were just 285,000 men whose salaries were raised as the result of this law.—From *Judge*.



THE TARIFF COW.

The Farmer feeds her—the Monopolist gets the Milk.  
From Puck's Tariff Reform Extra.



MR. LABOUCHERE BARRED OUT.  
From Pall Mall Budget.



THE LION AND THE UNICORN (German Version).

GLADSTONE: "Upper House, rejoice, we are coming! Gladly and Paddy!  
Once more, ye Muses, saddle me the winged steed,  
To ride into the old romantic land!  
How pleasantly the charming madness  
Plays about my unfettered bosom!"  
From Kladderadatsch (Berlin).



MR. TIM HEALY AS THE IMP OF MISCHIEF.  
From *Judy* (London).



THEY DANCE TO MR. GLADSTONE'S TUNE—AT PRESENT.  
From *Judy*.



OUR MASTER'S MASTER.  
The British Lion—Mr. W. E. Gladstone.  
His Trainer—Mr. Tim Healy.  
From *Moonshine*.



NOW FOR THE SUPREME EFFORT.  
GLADSTONE: "I'm not so strong as I had hoped and expected to be, but the Job's got to be done somehow!"—From *Grip* (Toronto).



## A GERMAN VIEW OF HOME RULE FOR IRELAND.

The Irish hope that after the elections their desire for an Irish Parliament in Dublin will be fulfilled.

From *Kladleradatsch* (Berlin).



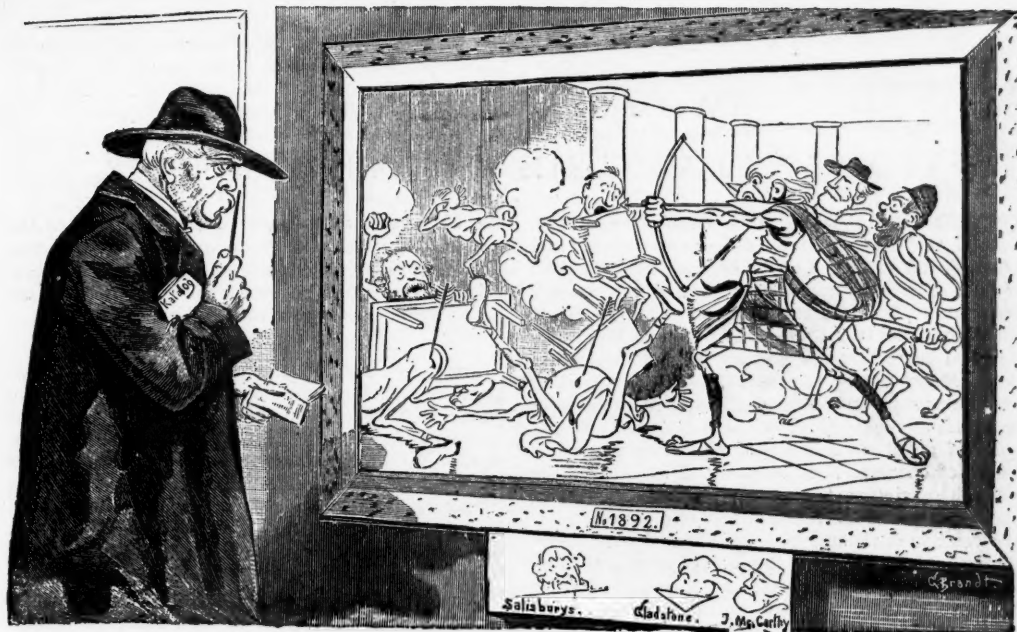
BEFORE THE GENERAL ELECTION OF 1886.

"See what a lot of noisy fellows are joining with Mr. Gladstone to embarrass my empire. But it shall not happen, even if I have to spend millions by the dozen. I don't want obstacles. I wish that this road may be absolutely free."—From *Il Papagallo* (Rome), June, 1886.



THE GENERAL ELECTION OF 1892.

"See then, O intrepid Gladstone, what evils your journey along this road has produced. You have even troubled the quiet dreams of the Scotch."—From *Il Papagallo* (Rome), July, 1892.



THE RETURN OF ULYSSES, OR THE ENGLISH ELECTIONS.

The old art critic (Bismarck) does not find the action in this picture sufficiently life-like. He would treat the subject quite differently.  
From *Kladderadatsch*.



THE ENGLISH ELECTIONS.

"Salisbury deposed . . . Gladstone holding the upper hand! Hurrah for the Grand Old Man."—From *La Silhouette* (Paris).



THE MODERN COLOSSUS.

Mr. Dadabhai Naoroji has bridged the gulf between India and England by his patriotism and loyalty on the one hand, and by his patience and perseverance on the other.—From the *Hindi Punch* (Bombay).

## TWO GREAT AMERICANS:

GEORGE WILLIAM CURTIS AND JOHN G. WHITTIER.

SINCE the completion of the September number of this REVIEW, two of the most eminent and best beloved of America's sons have finished life's course. The daily and weekly press of the country has honored itself in the brilliant and appreciative character of its tributes to Mr. Curtis and Mr. Whittier, and there remains no new word to be spoken here. Every young man must rise from a reading of these newspaper biographies and character sketches with a quickened American patriotism, a strong sense of gratitude and a new aspiration to possess worth of character. It is pleasant to observe the warmth of sincere feeling with which men of all parties and creeds have made haste to express their appreciation of the unselfish public services rendered through long years by these two gentle, refined, altruistic American citizens. Each gave the ardor of his youth to the despised anti-slavery cause; but neither of them ever urged the movement in a hateful, sectional or disruptive spirit. Both lived to be honored in the South and accepted everywhere as types of the highest form of American citizenship.

### BOTH WERE NEW ENGLANDERS TO THE CORE.

There are other reasons beside the fact that they were among the last survivors of a group of famous men of letters, and that their deaths happened only a week apart, why they may well be written of together. Both were New Englanders. In politics, in literature, in the promotion of reforms and in the work of public teaching, they have always shown qualities typically if not exclusively peculiar to New England. A dominating moral consciousness is the heritage of New England; and in Whittier, Curtis and many other gifted men and women of New England origin, the sense of duty and right in affairs public as in affairs private, has ever held ascendancy over the merely artistic or literary sense. Each found his own place and lived and labored in his chosen way; yet each was bearing witness to the greatness of the New England traditions and ideals. Neither Whittier nor Curtis was in sympathy with the old Puritan theology. Whittier's family had, indeed, revolted from the harshness of the orthodox church, and had turned Quakers at a time when the Puritans in Massachusetts were persecuting the gentle followers of Fox, and the poet remained a member of the Society of Friends to his dying day, with a creed so simple and broad that he hardly would have attempted to pass a Boston examination for foreign missionary service. His theology is summed up in his beautiful poem, "The Eternal Goodness." Mr. Curtis, on the other hand, represented the Unitarian revolt from Puritan theology. His high place in the esteem of

the Unitarians was shown by his presidency of the national association of their churches. But his was the uncompromising, inexorable New England conscience; and this alone affords the true key to his life and character, as it does to Whittier's.

### NEITHER WAS COLLEGE-BRED.

For so long had Whittier and Curtis lived in comparative retirement and literary leisure that it is hard to realize fully the romantic, unusual and altogether stirring and energetic phases of their earliest manhood. Both began the independent activities of life very young. Each began with a strong bent toward literature, with glowing impulses and high ideals. Both became journalists. Neither of them was educated at Harvard or at any other college, and each may be said to have acquired a more original and untrammelled development from this very fact. Quite probably if they had gone through Harvard College they would have passed on into a regular professional career, whose exactions would have precluded the literary and public services they have rendered to their country.

It is no criticism of our colleges to remark that they have tended to lead young men into conventional callings, and that the burdens imposed by such callings have stood somewhat in the way of original careers. And thus a large majority of our leading writers, reformers and men of original genius have seemed to be fortunate rather than otherwise in their freedom from the obligations to work in prescribed channels that were formerly supposed to lie strongly upon college-bred men. Both came to be men of very high attainments and culture, but not through the processes of the schools.

Two years ago Mr. Curtis entered upon the somewhat nominal but highly honorable dignities of the Chancellorship of the University of the State of New York. The University is not a teaching body, but is a federation of the numerous institutions of higher education in the State, is in charge of the State library, holds an annual convocation which brings together the chief educators of New York, and exercises other supervisory and general functions. It is rather remarkable that a non-graduate should attain so high an academic post as this chancellorship; but Mr. Curtis abundantly deserved it.

### WHITTIER'S BOYHOOD ON THE FARM.

Boyhood on an old-fashioned New England farm is nothing that has ever needed to have apology made for it. Where has there ever been a better training for useful and honorable life? It was not a demeaning kind of existence. There was "plain living" always, but there was always "high thinking" some-

where in the immediate neighborhood. There was the church and the district school, with the possibility of a winter's term or two at the village academy. At least a few good books were within reach of the lad who cared enough to make an effort. The whole regimen of life tended to the making of strong, capable, upright men.

The Whittiers had come to New England before 1640. They had become Quakers within a generation thereafter. John Greenleaf Whittier was born on a farm at Haverhill, Mass., December 17, 1807. For nearly two hundred years his ancestors had been frugal, intelligent, God-fearing, Massachusetts farmers, members of that ideal democratic society in which the tiller and proprietor of a moderate-sized farm was the representative citizen, and in which the church, the school and the town-meeting were the representative institutions—a society so admirably described by De Tocqueville at the very moment when young Whittier was entering upon his manhood's work. In "Snow Bound," the poet many years afterward gave us an immortal picture of the life of the farmhouse.

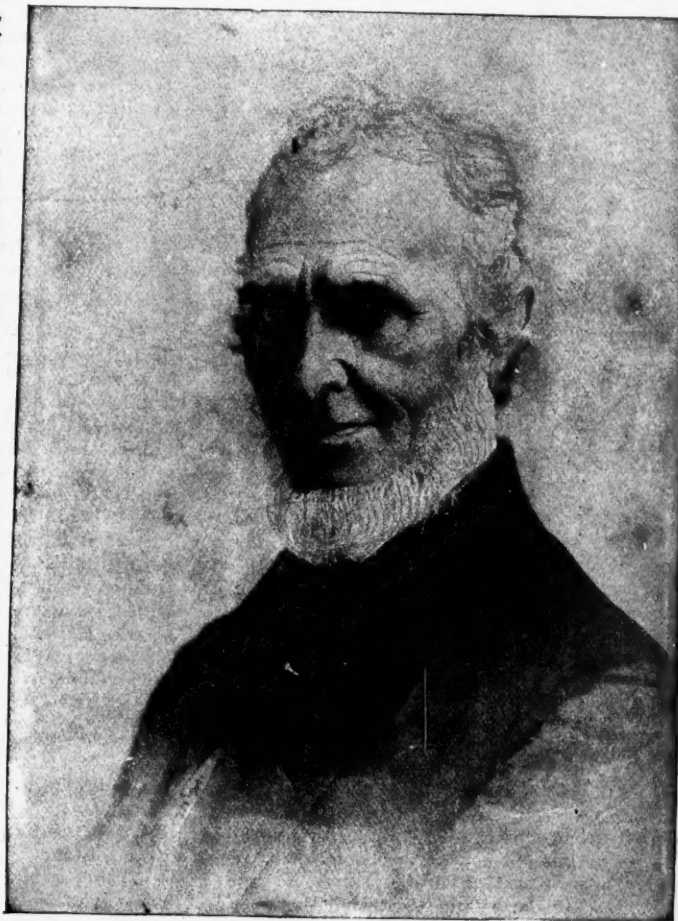
Until he was twenty years old Whittier toiled on the home farm, going to the district school in winter like all American farmer boys, and managing to gain the benefits of two half-year terms at the Haverhill Academy. Shoemaking as a farm industry was common enough in those days, and Whittier paid for one term of the Academy by working at this handicraft, while he paid for the other by teaching a term of country school—a very familiar and common sort of experience.

#### HIS TEN YEARS OF ACTIVE JOURNALISM AND POLITICS.

Meanwhile, he had developed a passionate love of nature, had been an earnest reader of the best books he could borrow, and had at length been thrilled with a new delight by making the acquaintance of Burns' poems. His muse had much in common with that of the Scotch singer. At nineteen he wrote a poem that he thrust, timidly and stealthily, under the door of William Lloyd Garrison's printing office. Young Garrison was editing the *Free Press* at Newburyport. The poem was printed, and the two young men became friends. Whittier's literary talent now developed rapidly, and his natural and family bias toward the abolition movement was accentuated by his asso-

ciation with the strenuous young reformer at Newburyport.

Almost immediately he found himself launched into the very thick of affairs as a journalist. He was not yet twenty-two years old when he was called to Boston to edit the *American Manufacturer*, a protectionist organ which did not succeed particularly well; and in the following year, 1830, he accepted the place made vacant in the editorship of the weekly *New*



JOHN GREENLEAF WHITTIER.

*England Review*, at Hartford, Conn., when George D. Prentice went to Louisville. It was a period of intense activity, and the young Quaker wrote poems, prose sketches, editorial arguments and all sorts of miscellany in a manner that made for him, forthwith, a place among the literary men of the day.

But his father's death called him back to the farm to care for the family. There he remained for several years, writing much, however, for various newspapers and periodicals, cultivating his poetical muse, and taking a part in local politics. He even served a

term in the State legislature. In 1836 he found it possible to leave home, and accepted a secretaryship of the American Anti-Slavery Society, which took him to Philadelphia, where he remained until 1840, and where also for some time he conducted the *Pennsylvania Freeman*.

#### WHITTIER AND THE ANTI-SLAVERY CAUSE.

Strong as were his sympathies with the slaves and his abhorrence of the institution of slavery, he could



WHITTIER IN EARLY MANHOOD.

not work with Garrison. Whittier was a Quaker and a devotee of peace. Garrison's tone and line of policy were becoming more and more violent. His theoretical if not his practical attitude toward institutions he thought to be wrong was that of the anarchist, who justifies the most extreme methods. Whittier was not that kind of an abolitionist. He gave up the secretaryship, ceased to work in affiliation with Garrison, and went back to Massachusetts to retire from active life at the age of thirty-two. This retirement did not, however, preclude interest and zeal as a citizen, and constant service in his own way to the anti-slavery cause. Repudiating the violent doctrines of the Garrisonian abolitionists, he joined the men who sought to bring about the era of freedom in a peaceful, orderly manner through the work of a constitutional political party. Thus he was one of the early members of the Liberty party, which grew into the Free-Soil party and was afterward merged in the Republican party. Meanwhile, his pen was busy; and in stirring lyrics as well as in prose arguments he was devoting himself to the cause of freedom. He had yearned for a peaceful solution, and had always believed it attainable. He was a non-combatant on principle. He was, of course, for the Union; but he could not sympathize with a war,

whether to preserve that Union or to free the blacks. The end of the war brought him inexpressible relief.

#### THE BOYHOOD OF GEORGE WILLIAM CURTIS.

Whittier was a lad of sixteen when George William Curtis was born, in February, 1824, at Providence, R. I. His father, George Curtis, a successful merchant, had come from Massachusetts; and while still a very small boy George William was placed in a school near Boston, where he was kept until fifteen. His father then brought him to New York and put him in charge of a private tutor for a year's instruction preliminary to entrance upon a business career. A position was found for him in the counting-room of an importing house. But the father had not divined the son's aptitudes. The lad was already a book-worm and a dreamer of dreams. He had no liking for the career of a merchant. And before he was seventeen, after a few months with the importers, he abandoned his position, and with a brother joined the Brook Farm Association, a communistic society in West Roxbury, Mass.

#### HE JOINS THE BROOK FARM COMMUNITY.

Almost everybody who had anything to do with Brook Farm afterward became famous in literature or journalism. The leading spirit was George Ripley, then about thirty-seven. Closely associated with him were Ralph Waldo Emerson and Margaret Fuller. Emerson also was at that time (1840) thirty-seven years of age, and Miss Fuller was thirty. Hawthorne, of the same age as Ripley and Emerson, was at Brook Farm for a time, and afterward enshrined it in "The Blithedale Romance." Bronson Alcott, and Parker, Channing, Thoreau and other eminent young thinkers were either residents or sympathetic visitors of the Brook Farm community. Charles A. Dana, who had just rounded his twenty-one years, was an ardent and influential member of the community.

#### BROOK FARM AS A FORMATIVE INFLUENCE.

It would be a very ill-proportioned biography of George William Curtis that should pass lightly over his Brook Farm experience. That strange but fascinating experiment lasted about six years. Curtis lived on the Farm and participated in its life and work for four years, and then he continued under the same influences for two years longer by finding a home in a farmer's family at Concord, and living as a neighbor and friend of Emerson, Alcott, Hawthorne, Thoreau and other less famous but highly cultured people.

Garfield was wont to remark that a slab bench, with himself at one end as pupil and Mark Hopkins at the other as teacher, was a good enough university for him. Curtis might well have said that six years—from his seventeenth to his twenty-third—spent with the brilliant group of young transcendental philosophers, *littérateurs*, poets and idealist social reformers who dwelt in Roxbury, Boston, Concord and that general vicinity, were quite a satisfactory substitute, at least for purposes of stimulus and inspiration, for

any formal university course in America, England, Scotland or Germany.

The wave of Fourierism that swept across the United States between 1840 and 1850 was transient enough, and to those whose generous hopes were lifted high upon its crest there came bitter disappointment when it subsided so completely and hopelessly. But nobody has ever adequately traced and

It should be said that Whittier was in touch with this movement and was a writer for the *Harbinger*.

This digression must not grow into a chapter on the utopianism of the years from 1840 to 1848. But much of the sweetness and light in the character of George William Curtis was derived from that utopianism, whose simplest forms were expressed by Robert Owen and Cabot, whose more elaborate for-



GEORGE WILLIAM CURTIS AT THE AGE OF THIRTY.  
(From the Lawrence Portrait.)

set forth the abiding influence of that movement in forming the intellectual and moral characteristics of many men who have played distinctive and notable parts in the life of the nation. Let the inquiring student of to-day go to the libraries and find, if he can, a file of the *Dial*, edited in the early forties by Miss Fuller, Emerson, Ripley and others, and a file of the *Harbinger*, published in the later forties, and edited chiefly by George Ripley and Charles A. Dana. In those pages he may discover many an evidence of the ardent spirit that prevailed some fifty years ago.

mulas were set forth in the works and by the respective followers of St. Simon and Fourier, and whose manifestation in New England was greatly affected by the vogue of the "transcendental" school.

#### FOUR YEARS OF FOREIGN TRAVEL.

Mr. Curtis left Concord to travel in Europe and the East. He sailed in the summer of 1846 and spent four years of well-used leisure in observing men and things. He came into close contact with some of the most stirring events of that year of revolutionary

fervor, 1848. He saw much of Italy, Germany and the Continent in general, and made a tour of Egypt and Palestine, ending his travels in England. He had made friends with the Brownings in Venice, with Thackeray in London, and with numerous great ones elsewhere.

#### "THE TRIBUNE" AS A RALLYING-POINT.

Meanwhile, Brook Farm had collapsed and the New York *Tribune* was the gainer. Mr. Greeley himself was an ardent "associationist," being interested in a Fourierist phalanstery near New York, with Albert Brisbane and others. Charles A. Dana and George Ripley, of Brook Farm, became members of the *Tribune's* editorial staff. Mr. Dana remained for ten years as managing editor and Mr. Ripley all his long life as literary editor. Margaret Fuller also wrote much for the *Tribune*. Henry J. Raymond, who at this time left the *Tribune* staff to become editor of another paper, was also an "associationist" in his sympathies, and Parke Godwin, Bryant's son-in-law, was an ardent advocate of the new movement. In the old Clinton Hall, Astor Place, on the spot where *THE REVIEW OF REVIEWS* is now edited and published, these gentlemen in those days waxed eloquent in their support of American Fourierism. It was with them that Mr. Curtis had been associated; and through them he found his way into the journalism of New York. The friendships and aspirations of Brook Farm led straight to the editorial rooms of the *Tribune*, where Dana and Ripley were now entrenched, while the others hovered about as regular or occasional correspondents. Mr. Curtis sent letters descriptive of his travels to the *Tribune*; and when he returned in 1850 he joined the *Tribune's* staff, the musical and dramatic criticisms being his principal task. His felicity in these subjects is too well known to be dwelt upon. That early experience gave him a fund of knowledge concerning the opera and the drama in New York upon which he drew for delightful reminiscent essays in the "Easy Chair" up to the very last.

#### HIS CONNECTION WITH MAGAZINES.

The notes of his foreign travels, and various essays and papers of a descriptive and literary character which had been contributed to the *Tribune*, gave Mr. Curtis materials which were preserved in several charming volumes that will always have a place in American literature. The house of *Harper's* became his publishers, and Mr. Curtis was led in about 1852 to form a departmental contributor's connection with *Harper's Monthly Magazine*, which continued with small interruption down to the close of his life. The only interruption was during a part of the time when he was one of the editors of *Putnam's Magazine*, a periodical whose brilliant career was cut short by the financial crash of 1857. Mr. Curtis lost money in the failure of the magazine, and he assumed obligation for debts not legally binding against him. For ten or fifteen years he used much of the money earned by his pen and his popular lectures to wipe out these debts. Such was his fine sense of honor that he could not have done otherwise.

#### ENTRANCE INTO POLITICS.

In 1856, at the age of thirty-two, Curtis became active in politics. This was just the age at which, some years before, Whittier had retired from political turmoil to the quietude of literary seclusion. The polished young essayist and musical critic became at once a foremost political orator, entered with enthusiasm into the Free-Soil campaign under Fremont, and was one of the striking figures and stirring speakers at the Chicago convention that nominated Lincoln in 1860. He became a leader in the Republican organization of New York, and was one of the radicals of the party, with strong anti-slavery proclivities.

#### A GREAT POLITICAL EDITOR.

From this time forth we have in George William Curtis two distinct personalities: Curtis, the graceful essayist and critic, the man of travel and letters, preserves his identity without break or deterioration in the long series of papers written from the "Easy Chair" of *Harper's Magazine*. Curtis, the political thinker and worker, was always to be found in party conventions; but he wielded his chief influence as editor of *Harper's Weekly*. He assumed control of the two editorial pages of the weekly in 1863. At once he took rank with the great political editors of the country. He made the *Weekly* a power and an authority in the Republican party. Considering the whole period from 1864 to 1884, he may be pronounced without hesitation the foremost Republican editorial writer of the country. His manner and style as an editor exerted a most elevating influence in American journalism. Dignity and lucidity were never sacrificed, and high ideals were faithfully held up.

#### IMPORTANT POSTS DECLINED.

His private life during the last twenty years was passed in a quiet and secluded fashion at his home on Staten Island and his summer residence in Ashfield, Mass. He was never a seeker after office. No man would better have graced the United States Senate; but he was content with the even and independent course of life upon which he had entered. He declined to become editor of the *Times* when Henry J. Raymond died. He declined also to accept from President Hayes in 1877 the post either of Minister to England or Minister to Germany. Our English friends should know that he would have represented us as brilliantly as Lowell himself.

#### CURTIS AS AN ORATOR.

He was the most accomplished and graceful of all our public speakers. Mr. Edward Cary writes as follows of his oratory:

With Mr. Curtis we lose the greatest American orator of our time. We think of him, linking his name with Beecher, with Phillips, with Sumner, some of us with Everett. He had some of the qualities of each; it is not unreasoned praise to say that he was the equal of any. His grace of manner was not less than that of Everett, while his native force of feeling was far greater. His wit was not so caustic as that of Phillips; it was more justly directed. He had not the quickness of sympathy of Beecher; his sympathy was steadier, his influence on his

audience more lasting. He had hardly less majesty, at times, than Sumner; there were moments when he was even more impressive. Oratory with him was an art, carefully studied, subtly applied, but it was not art for art's sake; it was art, in the fine words of Victor Hugo, for humanity. Such addresses as those he delivered on the unveiling of the Washington Monument, on Sumner, on Phillips, on Lowell, were only in name "occasional." They will live as long as the subjects to which they were devoted, as long as the American reader shall care for patriotism, for freedom, for genius. And who that heard him will ever forget Mr. Curtis' "after-dinner speeches"—their gentle humor, their charm of form and manner, and the serious thought of which these were but the graceful and becoming drapery? He was very generous with this gift, but he never gave it lightly, for he was exceedingly averse to the reputation that too often accompanies it.

#### THE LEADER OF CIVIL SERVICE REFORM.

The next generation will honor Mr. Curtis chiefly for the unremitting devotion with which he labored for the cause of Civil Service Reform against the enmity and ridicule of the spoils politicians and against the general apathy of the public. This has been no romantic course that appealed strongly to the sentiments, but it has been and is essentially a moral cause, having at its heart the purity of our political life and the preservation of our best institutions and ideals. Mr. Curtis early became the leader of the movement. His only experience as a public officeholder was his chairmanship of President Grant's Civil Service Commission. For years previous to his death he had been president of the National Civil Service Reform League, and his annual addresses before that body form the best history of the progress of the cause.

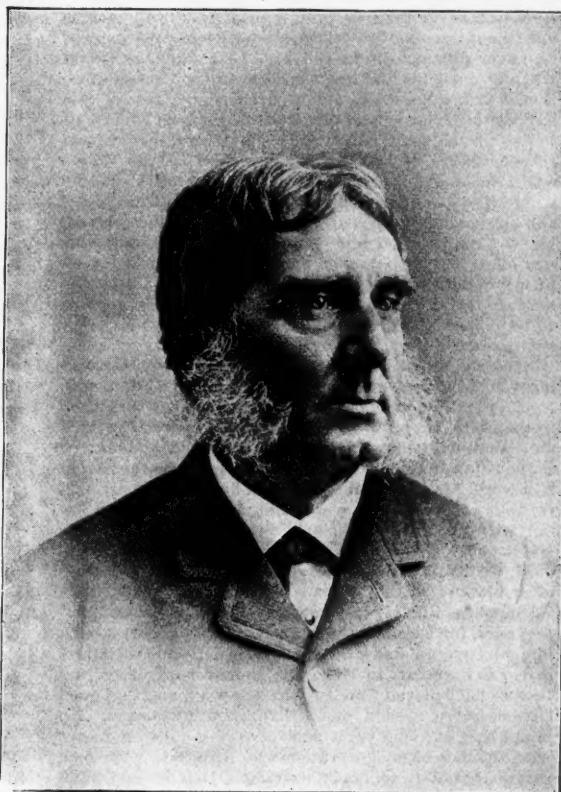
#### ALSO A WOMAN SUFFRAGIST.

Moreover, Mr. Curtis had the courage, with Colonel Higginson and a few other literary and journalistic luminaries, to espouse the so-called "women's rights," or suffrage cause, unpopular as it has been in this country. Less aggressive in tone and less caustic, he was none the less as truly a reformer as Wendell Phillips, with whom in several respects he may be likened.

#### WITHDRAWAL FROM THE REPUBLICAN PARTY.

In 1884 Mr. Curtis declined to support Mr. Blaine's nomination for the presidency on grounds of personal disapproval, and he returned from the Republican convention to throw his weight into the scale for Mr. Cleveland. Since that time he has been a foremost leader of the Independent or "Mugwump" contingent, chiefly supporting the Democrats. He was for Cleveland in 1888 and again in 1892. It is needless to say that his withdrawal from the party in which he had played so great a part was painful to him, and was deeply regretted by the friends who

could not go out with him. But candid men of every political opinion have always recognized in Mr. Curtis the model citizen, faithful to his conscience. Mr. William D. Howells remarks of him that "he did indeed create anew for us the type of good citizenship, well-nigh effaced in a sordid and selfish time,



(From a recent photograph.)

GEORGE WILLIAM CURTIS.

and of an honest politician and a pure-minded journalist." Mr. Howells, by the way, is a Republican.

#### MR. HOWELLS' TRIBUTE TO MR. CURTIS.

In a most touching and beautiful tribute to the value of Mr. Curtis' life, Mr. Howells pens the following passages:

His whole life taught the lesson that the world is well lost whenever the world is wrong; but never, I think, did any life teach this so sweetly, so winningly. The wrong world itself might have been entreated by him to be right, for he was one of the few reformers who have not in some measure mixed their love of man with hate of men; his quarrel was with error, and not with the persons who were in it, so that he had no enemies but those of his cause. He was so wisely tolerant and so gently steadfast in his opinions that no one ever thought of him as a fanatic, though many who held his opinions were as

sailed as fanatics, and suffered the shame if they did not win the palm of martyrdom.

#### POLITICS VERSUS LITERATURE.

Mr. Howells adds a further word that expresses well the feeling of many of us who had found delight in "Prue and I," and had long appreciated its author's great literary possibilities:

He was never far from any man of good will, and he was the intimate of multitudes whose several existence he never dreamt of. In this sort he became my friend when he made his first great speech on the Kansas question, which will seem as remote to the young men of this day as the Thermopylae question to which he likened it. I was his admirer, his lover, his worshiper before that for the things he had done in literature, for the "How-adji" books, and for the lovely fantasies of "Prue and I," and for the sound-hearted satire of the "Potiphar Papers;" and now suddenly I learnt that this brilliant and graceful talent, this traveled and accomplished gentleman, this star of society who dazzled me with his splendor far off in my Western village obscurity, was a man with the heart to feel the wrongs of men so little friended then as to be denied all the rights of men. I do not remember any passage of the speech, or any word of it; but I remember the joy, the pride with which the soul of youth recognizes in the greatness it has honored the goodness it may love, and all the glow of that happy moment comes back to me, with the gratitude and the new hope that filled me. Mere politicians might be pro-slavery or anti-slavery without touching me very much; but here was the citizen of a world far greater than theirs, a light of the universal republic of letters, who was willing and eager to stand or fall with the just cause, and that was all in all to me. His country was my country, and his kindred my kindred, and nothing could have kept me from following after him.

I should not find it easy to speak of him as a man of letters only, for humanity was above the humanities with him, and we all know how he turned from the fairest career in literature to tread the thorny path of politics because he believed that duty led the way, and that good citizens were needed more than good romancers. No doubt they are, and yet it must always be a keen regret with the men of my generation who witnessed with such rapture the early proofs of his talent, that he could not have devoted it wholly to the beautiful, and let others look after the true. Now that I have said this I am half ashamed of it, for I know well enough that what he did was best; but if my regret is mean I will let it remain, for it is faithful to the mood which many have been in concerning him.

#### WHITTIER AND CURTIS ALIKE IN MOTIVE AND SPIRIT.

The spirit that was in Curtis was remarkably like Whittier's, dissimilar as were their outward circumstances. Whittier broadened from moral and politi-

cal journalism into the man of letters; and Curtis, with the dilettante tastes and beginnings of the aesthetic *littérateur*, grew by the compelling force of a deep and true conscience into moral and political journalism, with a sacrifice of his purely literary prospects. But Whittier in retirement was still a power for righteousness, and he conscientiously expended his poetic fire and genius with the chief motive of helping to "right the wrong" and of inspiring his fellow-countrymen to high ideals and to worthy actions. As Curtis neglected literature in order that he might in journalism and politics serve the best causes of his time, so Whittier turned to literature as the means by which he could render better aid to those same causes than in controversial politics and journalism. Both were manifestly right. Each found the best way in which he could teach and uplift. The moral influence of both their serene and beautiful lives is alike wholesome in nature and effect.

#### BOTH BELONG TO THE ENGLISH-SPEAKING WORLD.

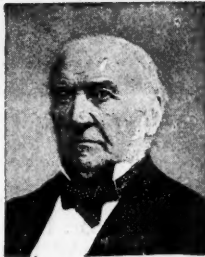
It would be profitless to attempt to fix their places in our literature. Both were distinctly American; yet both belong rather to English literature as a whole than to any sharply separate body of American writers. We may compare Whittier with Bryant and Longfellow; but we must also compare him with Burns and Wordsworth. As a satirist Curtis must at times suggest comparison with his friend Thackeray; and he may be likened to Lamb quite as profitably as to Washington Irving. After all, the best literature of the English-speaking people cannot very easily and naturally be grouped upon the basis of allegiance to the British Crown or to the American Republic.

#### YET BOTH WERE TYPICAL AMERICANS.

Whittier in his subject matter is, of course, a more American poet than Longfellow. His verse will long remain endeared in thousands of homes. And the new and good fashion of teaching the best poems of our writers to children in the public schools will within a decade have given the people a broader familiarity with him than they have had in his lifetime. Mr. Curtis' fame cannot, in the nature of his work, be of so popular and "household" a kind; but his name, too, will live in the list of the great and typical Americans whose production is, after all, the most creditable of our national achievements. Both believed that "character is everything." Both cared supremely that America should be rich in high manhood and womanhood.

## MR. GLADSTONE'S NEW CABINET.

A CHARACTER SKETCH, BY W. T. STEAD.



W. E. GLADSTONE.

is a distinct entity with a strongly marked personality of its own, although it is true that some Cabinets have been chiefly characterized by the absence of any character at all. They may not collectively have a body to be kicked, but, undoubtedly, if Schiller was right in proclaiming that history was the Day of Judgment, they have a soul to be damned. The capacity to will, which is the distinguishing characteristic of the soul of man, is also a distinctive characteristic of the Cabinet. We hear constantly the Cabinet met, the Cabinet considered, the Cabinet decided. And the ingenious may find another curious analogy between the collective Cabinet and the complex personality of man in that the operations of the mind in both are buried in impenetrable secrecy, and carried on, so far as the outer world is concerned, in profound silence. For the acts and deeds of the Cabinet the whole collective Cabinet is responsible. Probably, in most cases, these are different and distinct from what the acts and deeds of any one of its members would have been, had he been free to act solely according to his own judgment. As a Cabinet it deliberates, as a Cabinet it decides, and as a Cabinet it will be judged.

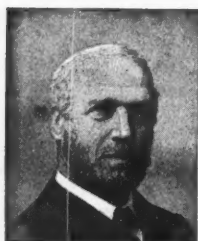
### A PERSONALITY COLLECTIVE AND STRONG.

Therefore, I make bold to make the subject of my Character Sketch no single member of the Cabinet, but rather the Cabinet as a whole. A new entity has been born into the world since our last number appeared, and to that new entity is committed, for the next six months at least, the absolute control of the policy and destinies of the greatest Empire upon which the sun has ever shone. It is thoroughly in keeping with the odd ways of the British Constitution that the Cabinet, which governs everything, has no recognized place in the Constitutional machinery. Queen, Lords and Commons—all these are duly recognized, and even her Majesty's Privy Council, which may be said to exist only *in partibus*, has its appointed niche in the edifice of the Constitution; but the Cab-

net, which is everything and rules everything, is an anomalous and irregular outgrowth—a kind of illegitimate adjunct of the Constitution, which it nevertheless governs and controls.

Ten thousand years hence, learned pundits will probably discover and demonstrate to their own satisfaction that the Cabinet was a generic or family name like Pharaoh, given to the supreme ruler of the British Empire during the half century through which the realm was nominally under the sway of Queen Victoria. Many a curious myth will grow up over these mysterious Cabinets, who will in time come to be recognized as the husbands of the regnant Queen, to whom she hands over on her wedding day all the attributes of sovereignty. Many ingenious and erudite speculations will be wasted upon the vexed question of the extreme mortality of Cabinets compared with the extreme longevity of their royal spouse. One school will imagine that the Queen was a Semiramis in her love of change, while another will attribute the short duration of the existence of Cabinets to the anger of the obscure but mighty Demos at the sterility which sets in with the fifth year of the life of the Cabinet. The frequent reappearance of the same name among the members of the Cabinet will be held to give support to the theory of reincarnation; 1892, for instance, will be held to be the fourth incarnation of the Gladstone Cabinet, and it is quite inconceivable how many fine theories will be spun in order to account for this extraordinary persistence of the same name among the descriptive titles of the Victorian Cabinets. The first, second, third and fourth Gladstone Cabinets will come to be as the numbered dynasties of ancient Egypt, even if they do not undergo that further transformation which has overtaken many notable figures in history, and become metamorphosed into the central figure of a fairy tale.

The Cabinet is a personality of power. Wise it may not be. Strong it is, and must be, by the very nature of its existence. For it wields the strength of all English-speaking men, outside the American Republic. At its word the cannon roars along the deep. It makes a sign, and thousands of stalwart warriors march with beat of drum to death in African deserts or Asian jungles. At its command the purse strings of three hundred million subjects are unloosed, and their contents are at its disposition. Yet all this immense potentiality of strength may be as weakness if the heart of the Cabinet be faint or if it is of feeble mind. A Cabinet without a backbone, or a Cabinet of unstable mind—such monstrosities have not been unknown even in our time. What is the Cabinet like? What will be its character? Is it a Cabinet worthy of England, fit to bear rule in the land which Cromwell governed, capable of defending the empire of the



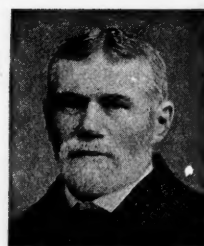
G. SHAW-LEFEVRE.



A. J. MUNDELLA.



SIR W. HARCOURT.



SIR G. TREVELYAN.

## FOUR "OLD STAGERS" OF FORMER LIBERAL CABINETS.

seas held since the dispersion of the Armada? Time will show. As yet we can only surmise, infer, and speculate. So now let us to our work of analysis.

## THE CABINET'S NATIVITY AND RELIGION.

The Cabinet is almost exclusively of English and Scotch parentage. There is only one slight strain of Irish and no Welsh or colonial blood in its constitution. Yet it is supreme in Ireland and Wales, and over all colonial and imperial policy it has a sole and exclusive authority.

It is a Protestant Cabinet: only one of its members, Lord Ripon, is a Catholic. The Lord Chancellor, although the son of a Nonconformist minister, is now a churchman. Mr. Fowler is a Wesleyan. Mr. Arnold Morley is the son of the Lay Pope of Congregationalism. Mr. Bryce is a Presbyterian. Mr. Asquith and Mr. Mundella were Congregationalists in their youth. Mr. John Morley is outside all churches. It is a middle-aged Cabinet, the average age of all its members being fifty-six, so that it wants but fourteen years more to enable it to complete the allotted three-score years and ten. The Cabinet is living in wedlock, with the exception of its youngest members, Mr. Arnold Morley and Mr. A. Acland. Its family is not large. It can boast for the most part of a liberal University education. Of its seventeen members, eight were educated at Oxford and six at Cambridge. It is literary in its tastes, and the list of its works fills a page in the appendix to this sketch.

## ITS TRAVELS.

It has not been on the whole a much traveled Cabinet. Mr. Gladstone has never seen a great British Colony or an American State. Lord Ripon has the distinction of having settled the Alabama question in Washington, and of having raised the native question by the Ilbert bill at Calcutta. Lord Rosebery has seen most of the civilized world, although being a young man he has never held office in the colonies. Mr. Bryce is almost as much at home in America as in England; and Lord Kimberley, in addition to having held a post in Russia, has had the honor of having the capital of the diamond fields called after his name. Sir George Trevelyan began life in the Indian Civil Service. Mr. Mundella is cosmopolitan—an Italian by descent, who made his money by manufacturing in Germany, and his mark by philan-

thropic agitation in England, has seen America. Mr. Morley has also visited America; but Dr. Playfair, who may be described as the American of the last administration, is not in the new Cabinet.

## ITS BIRTH AND WEALTH.

The Cabinet is four-seventeenths aristocratic and thirteen-seventeenths plebeian. This distinction, however, is somewhat arbitrary. The peers by birth are Lord Spencer, Lord Ripon, Lord Rosebery, and Lord Kimberley. Lord Herschell, although ennobled by elevation to the Woolsack, is of the Nonconformist middle class. On the other hand, Sir W. Harcourt, although not technically noble, is a descendant of the Plantagenets. One of the haughtiest men in the Cabinet is the new Postmaster, the son of the hosier and haberdasher of Wood street. He is the representative of the plebeian plutocrats; as Lord Rosebery, by marriage, may be said to represent the titled variety of millionaire. Of the members of the Cabinet, five—Mr. Gladstone, Lord Spencer, Lord Rosebery, Lord Ripon, and Lord Kimberley—inherited wealth and estate to an extent which has freed them from any necessity to work for a living. Lord Herschell and Mr. Asquith made their living at the Bar. Mr. Morley and Mr. Bryce made theirs by making books. Sir George Trevelyan is a hybrid between the country gentleman and the man of letters, while Sir W. Harcourt is another variety representing the country gentleman crossed with the lawyer and the University professor. Mr. Campbell Bannerman is a man of wealth and official experience. Mr. Acland is the son of a great squire, with a reputation as university man and philanthropist. There are only two members of the Cabinet who made their money in trade—Mr. Mundella, who makes ribbons, and Mr. Arnold Morley who sells them. Mr. Shaw Lefevre is the country gentleman, to whom official employment has been not only a career but a livelihood, and Mr. Fowler has the distinction of being almost the only solicitor who has ever been a Cabinet Minister.

## ITS HOMOGENEITY.

The most important thing about a Cabinet is that it should be all of a piece. The last Cabinet was a unity. Will the new Cabinet be the same? Will it be one and indivisible or will it rather be a motley conglomeration of more or less antagonistic atoms?

The Gladstone Cabinet of 1880-85 was virtually a three-headed monster. Mr. Gladstone, Lord Hartington, and Mr. Chamberlain represented three distinct sections, each with instincts and wills of their own, which were from time to time in more or less sharp antagonism, with results that were in the last degree deplorable. The Salisbury Cabinet, after it had cast out the reckless and random Randolph, was a homogeneous entity, with one head, one heart, and one policy. The new Cabinet will be more homogeneous than the Cabinet of 1880-85, but its chief is less capable of mastery. He has only one interest left to bind him to public life. To be a Prime Minister you should have many.

#### THE CABINET GEOGRAPHICALLY DISTRIBUTED.

When we look at the localities which they represent, it is curious how diverse are their local connections. Mr. Gladstone, for instance, was born in Lancashire, lives in Wales, sits for a Scotch county, and is Prime Minister of the Crown in order to give Home Rule to Ireland. Mr. Morley, like Mr. Gladstone, was born in Lancashire, he lives in Chelsea, has been elected by Newcastle, and is Chief Secretary for Ireland. The Marquis of Ripon has his seat in Yorkshire, Lord Spencer in Northamptonshire, Lord Kimberley in Norfolk, while Lord Rosebery has residences and estates in Surrey, Buckingham and Midlothian. Mr. Asquith is a Yorkshireman, who lives in London and sits for a Scotch county. Mr. Bryce hails from the North of Ireland, is returned by a constituency in the North of Scotland, and sits in the Cabinet as Chancellor of a Duchy in the North of England. Mr. Campbell-Bannerman has a house in London, a park in Kent, and a castle in Scotland. Sir W. Harcourt, who sits for Derby, has a seat at Malwood in the New Forest. Mr. Shaw-Lefevre lives in Kent, and sits for Bradford. Mr. Fowler lives near his constituents in the Midlands. Sir George Trevelyan is a Northumbrian squire, and a member for Glasgow. Mr. Mundella made his money in Nottingham, and sits for Sheffield. Mr. Arthur Acland, of Devonian stock, sits for Rotherham in Yorkshire; while Mr. Arnold Morley lives in London and represents Nottingham. These three last, like Mr. Morley, have no other residence but their London house.

#### A NORTH COUNTRY CABINET.

Twelve Ministers thus may be said to represent the following counties:

Aberdeen.	Nottingham.
Glasgow.	Wolverhampton.
Stirling.	Newcastle.
East Fife, County.	Bradford.
Midlothian, "	Sheffield.
Derby.	Yorkshire (Rotherham).

Thus five out of the twelve sit for Scotch seats, six for English towns, and one for an English county division. The English counties return one hundred and three Liberals to the House. Only one of these has a seat in the Cabinet, while the sixty-eight Liberal borough members have six representatives in the Cabinet. Yorkshire has three representatives, or

four, counting in Lord Ripon. Lancashire has none, and London has none. Wales and Ireland are equally unrepresented, while Scotland has more Cabinet Ministers than all the rest of the United Kingdom, excluding Yorkshire. From north of the Humber come nine of the twelve elected members of the Cabinet. The remaining three are all from the Midlands; Derby, Notts and Stafford having one each. No Cabinet Minister represents a constituency further south than Wolverhampton. If we take the Wash instead of the Humber as the dividing line, Mr. Fowler is the solitary elected representative of southern England in the Cabinet. The peers somewhat redress the balance, but not very much. Lord Rosebery and Lord Ripon bring the Scotch-Yorkshire contingent up to ten. Lord Herschell used to sit for Durham city, so that the North country may be said to have twelve out of seventeen.

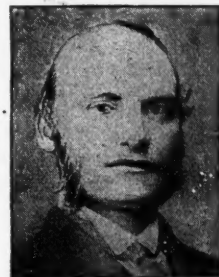
Contrast this with the Salisbury Cabinet. That also consisted of seventeen members, of whom only nine were members of the House of Commons. Of these, two represented London, one Middlesex, two Lincoln, one Warwickshire, one Gloucester, one Yorkshire, and one Lancashire. Thus only two members of the Salisbury Cabinet were elected by constituencies north of the Humber. The Salisbury Cabinet was a Southerner, the Gladstone Cabinet a Northerner.

#### ITS PHYSIQUE.

Physically the Cabinet is robust—with exceptions. Mr. Gladstone is rather deaf, but as an athlete he could give Lord Salisbury long odds and beat him. Sir W. Harcourt's eyes are failing him, and his constitution is much less tough than it is bulky. Mr. Morley is a gouty subject, and Lord Rosebery suffers from insomnia. Lord Spencer is a master of the hounds, Mr. Campbell Bannerman is a stalwart, and most of the other members of the Cabinet could insure their lives without a premium in any life insurance office.

Philanthropy is strongly represented: Mr. Mundella and Mr. Acland. Mr. Morley and Mr. Fowler, to say nothing of Lord Ripon and Mr. Gladstone, are all humanitarians of the best type. Labor has no direct representative, Mr. Burt not having been deemed worthy of Cabinet rank. The army and the navy, the shipping and the banking interests, are equally unrepresented. One half of Her Majesty's subjects are as usual without a spokesman—Mr. Stansfeld being shelved to make room for Mr. Arnold Morley.

In good looks the Cabinet is at least equal to its predecessor. Mr. Gladstone has a more remarkable face than Lord Salisbury. Lord Herschell is no



LORD HERSCHELL  
ANOTHER "OLD STAGER."

beauty, but he is more presentable than Lord Halsbury. Mr. Balfour, on the other hand, is much handsomer than Sir W. Harcourt. No member of the outgoing Cabinet possessed such a nose as Mr. Mundella, or so sleek and good-looking a gentleman-in-waiting as Mr. Arnold Morley. Mr. John Morley, Mr. Bryce, and Mr. Arthur Acland represent culture better than any three of their predecessors. Lord Spencer is a proper man, a very proper man, who may challenge comparison with any of his rivals; nor had the late Cabinet any one more venerable than Mr. Fowler or more youthful looking than Lord Rosebery.

#### ITS CAPACITY.

All these things are, however, but of the fringe. The supreme question is, not how the Cabinet looks, but how it will think and how it can debate. Of its thinking we may speak when we come to consider its component parts. Of its debating power, it may safely be said than it can more than hold its own. Mr. Gladstone can give Mr. Balfour long odds and beat him any day with one hand tied behind his back. Sir W. Harcourt can hold his own with the quarterstaff against Mr. Goschen. Mr. Morley is more powerful on the platform, if not in debate, than Sir M. Hicks-Beach. Mr. Asquith is a much more effective debater than Mr. Matthews, and Mr. Campbell Bannerman is much more powerful than Mr. Stanhope and Lord George Hamilton rolled into one. Mr. Chamberlain and Sir Henry James, who were not in the late Cabinet, may be paired off against Mr. Sexton and Mr. Healy, who are equally outside the new ministry, and although there may be a howl at the comparison for the rough-and-tumble-late-and-early work of the Commons, the Irishmen are probably more serviceable than the Liberal Unionist chiefs.

The Cabinet, therefore, has a heart, a tongue, and a brain. It now remains to pass in review its various members.

#### MR. GLADSTONE.

First and foremost in our consideration of the character of the Cabinet comes the character of its head and its creator. This Cabinet is Mr. Gladstone's Cabinet. The gray matter in the ministerial brain has not admitted for a moment that it has not full and absolute control over all the nerves of the Cabinet down to the little toe of the left foot, in which the cartoonist, Mr. Gould, has appropriately located Mr. Arnold Morley, late Whip and now Postmaster-General. But the question of questions which all men are asking is how far that masterful brain will be able to dominate the extremities. How soon may we expect to see symptoms of those spasmodic twitchings and unregulated movements which tell of the emancipation of subordinate members from the magistral control of the brain? In other words, how long will Mr. Gladstone be Prime Minister and not merely Home Rule bill framer? He has told us all that Home Rule is the one tie that binds him to public life. It is admittedly his dominating interest. It will probably absorb nine out of every ten minutes which he bestows to the consideration of political

questions. But, although Home Rule may be a cause worthy of the supreme devotion of the supreme Minister, it is impossible to mount a whole Cabinet even upon the most sublime of one-legged hobby horses. A Cabinet is a society of fallible men above the average in strength of character, of all ages and sizes, and religions and politics, who are apt to degenerate into something very much like a servant's kitchen if the Prime Minister does not keep them well in hand. A Prime Minister needs to sit on the box and keep all the ribbons in one hand and the whip in the other. It never does for him to endeavor to concentrate all his attention upon even the leading horse in the team. What every one fears is that this is exactly what Mr. Gladstone will do. He breakfasts, lunches, dines, and sups off the eternal Irish stew, and the more he eats the more his appetite expands. The fear is that all his colleagues will take to going as they please, and with results that may easily be disastrous to the ministerial coach.

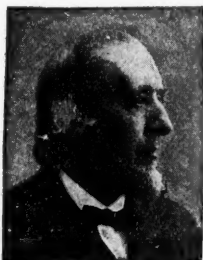
#### PRIME MINISTER OR IRISH MINISTER?

It is taken for granted that Mr. Gladstone, who is now eighty-three years of age, will not if he could and cannot if he would pay much attention to anything but the one question which he has made his own. This has always been his characteristic, even before he passed four-score. In the summer of 1880, when the Turk had to be coerced and the Beaconsfieldian mess brought into something like order, it was difficult to get Mr. Gladstone to speak a word or spare a thought about Ireland. Now it is Ireland, Ireland all day long. Not even the palpable resemblance between Bloody Sunday in Trafalgar Square and the shooting at Mitchelstown could rouse him to take any but the most perfunctory interest in the question which was destined to help him to more seats in London than could have been won by Mitchelstown. One of Mr. Gladstone's secretaries told me some time ago that this was all a mistake, and that no one excelled Mr. Gladstone in keeping his weather-eye fixed upon all coming questions. It may be so; but if so, he dissembles it rarely. And when the question in hand is that of controlling a Cabinet of seventeen, this understudying on the sly, as it were, is not much of a help. What is wanted is the consciousness of the leader's eye, the touch of the leader's hand, without which the Cabinet is apt to dissolve into a mere jumble of cliques and cabals. Mr. Gladstone found mighty fault with Lord Salisbury on high constitutional grounds for uniting in his own person the functions of Prime Minister and Foreign Secretary. The union of offices was criticised by others on the more practical ground that the duties of the Foreign Secretary were so engrossing as to leave a man no time to keep his colleagues together and to discharge the humdrum but indispensable duties of Prime Minister. Mr. Gladstone is not Foreign Minister, but he is, to all intents and purposes, Irish Minister, with Mr. Morley as his Chief Secretary. And the Irish Minister who has to frame a great constitutional measure that is to be the first step to the federalization of the

Empire, will find it quite as engrossing as the transaction of the ordinary business of the Foreign Office in the piping times of peace. Mr. Gladstone, we take it, will of necessity concentrate his attention upon Ireland, and let his colleagues do their business in their own departments very much in their own way.

## MR. STANSFELD.

It is this which gives such immense importance to the constitution of the Cabinet, to the allocation of the right offices to the right people, and here it must be admitted that, even his enemies themselves being judges, Mr. Gladstone has excelled himself. He has turned out a better Cabinet than any one believed to be possible—a better Cabinet, that is, in the sense of a safer Cabinet—and one that is less likely to make mischief or to play tricks. It is not perfect—that no doubt is true. It was a mistake, and a bad mistake, not to have retained the services of Mr. Stansfeld at



MR. STANSFELD,  
AN "OLD STAGER" SHELVED.

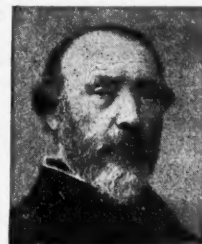
the Local Government Board. Mr. Stansfeld, although over seventy, is one of the most loyal and most experienced of all ex-ministers. He knows the subject, and he has thought out many questions of administrative reform upon which Mr. Fowler would be the first to admit he has hardly a conception. Above all, Mr. Stansfeld is a man of heroic moral courage, joined to the most absolute disinterested-

ness—and we shall not go many months before Mr. Gladstone will have cause to regret that he has exchanged new lamps for old. Mr. Fowler, of course, was marked out for Cabinet rank, but no one, unless it was Mr. Arnold Morley himself, either wished or expected to find the late Whip in the Cabinet—so that it would not have been impossible to have made room for Mr. Fowler without expelling Mr. Stansfeld.

## MR. LABOUCHERE.

With that exception, Mr. Gladstone has surpassed the expectations of his admirers, and confounded the lugubrious predictions of his enemies. It is sometimes said that Mr. Labouchere ought to have been in the Cabinet. But the Liberal Prospero knew better than to include his tricky Ariel in the Administration. Mr. Labouchere is a clever man, and a very much better man than he ever allows himself to appear, but he is not a colleague to be desired by an octogenarian statesman who wishes to be able to dream of Home Rule by night and by day without being awakened in the midst of his constitution-making visions of some brilliant mischief devised by the fertile ingenuity of the member for Northampton. This is so obvious that no one was surprised that Mr. Gladstone did not saddle himself with a colleague of whose escapades he must have stood in very sincere dismay. Mr. Labouchere has his own ideas

on many subjects, and they are certainly not the ideas of Lord Rosebery. Had he been in the Cabinet there would probably have been either a crisis in six months or Mr. Gladstone would have had to lay aside his beloved Home Rule for a season, in order to patch up some miserable compromise about Egypt or South Africa which would have satisfied no one and spoiled everything. Mr. Labouchere therefore remains the member for *Truth*, as Professor Stuart remains member for the *Star*. Mr. Gladstone seems to believe that a man who has a news-

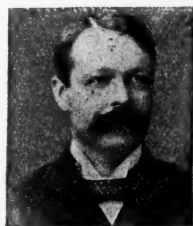


MR. LABOUCHERE.

paper to console him has no need of a portfolio. In another direction Mr. Gladstone might with advantage have been a little bolder, but here also everything was subordinated to the desire to avoid friction, and to allow nothing to stand in the way of Home Rule. Mr. Burt, the first elected and the most respected of all workmen who ever took a seat in the House of Commons, instead of being in the Cabinet, has been relegated an under secretaryship. He ought to have been Minister for Labor, of Cabinet rank. But to make such a post would have been a new departure, it would have involved a special act of Parliament to provide the salary of the new minister, and as an octogenarian statesman, with one idea in his head, does not take kindly to suggestions of novelties, the Ministry of Labor, it is probable, will be left over to be created by the next Conservative Administration, which is already committed by Sir John Gorst to its establishment.

## MR. GLADSTONE AS CABINET MAKER.

Having said so much by way of palliating the defects which some have pointed out in the new Cabinet, it is necessary to say that even when all allowances have been made Mr. Gladstone has done well. Cabinet making is difficult and disagreeable work. Mr. Gladstone has always said it was the only administrative duty which ever cost him a sleepless night. He was crippled in his choice by the refusal of the Irish members to take office, and by the extremely



PROFESSOR STUART.

small number of Liberal peers that were available.

Considerable difference of opinion exists as to whether Mr. Gladstone in constructing his last Cabinet has enjoyed altogether a free hand. Some say that Mr. Gladstone never before was so masterful and imperious, that he consulted nobody, and that there is considerable irritation in certain quarters in consequence. But others, especially those in the immediate Gladstone *entourage*, assert that the Prime Minister was obliged to pay more regard to the opinion of

Sir W. Harcourt and Mr. Morley than under other circumstances he would have paid to any of his colleagues. It is not for me to decide which is true. Perhaps both are true. There are obvious conveniences in having Mr. Spenlow behind the curtain to explain how it is that the obliging Mr. Jorkins cannot possibly accommodate his friends. But it may be taken for granted that, whatever deference Mr. Gladstone may have shown to Sir W. Harcourt's opinion in matters on which he was comparatively indifferent, he had his own way wherever he cared to have it. He may have sacrificed Lord Aberdeen, Mr. Stansfeld, and Professor Stuart to oblige Sir W. Harcourt. No amount of persuasion or pressure could induce him to offer office to Mr. Labouchere.

Mr. Gladstone's eye has almost recovered from the blow inflicted by the gingerbread thrown at him in Chester by a too enthusiastic admirer, but there is no recovery of his hearing. Deafness, as in the case of one of the early Russian chancellors, is sometimes a most convenient diplomatic resource. It is, however, rather an inconvenience in Cabinet. The minister who possesses the ear of his chief by sitting next his hearing ear has his colleagues at a disadvantage. Mr. Gladstone, who has not disdained to use spectacles to ward off the inconvenience of the applewoman's effusive affection, may perhaps astonish the House of Commons by coming down "wearing an ear trumpet," after the fashion of Mr. Bramwell Booth. What a convenience it would have been if the Cardinal in the last year of his life would have resorted to that resource of civilization! But unfortunately, while every one wears glasses when their sight grows dim, it is not considered the right thing to use an ear trumpet when another sense gives out.

#### LORD ROSEBERY.

The only excitement of the recent Cabinet making was that occasioned by the doubt about Lord Rosebery's return to the Foreign Office. Lord Rosebery, for a year past, has steadily declared that he was not going to return to office. Shortly after his wife's death he intimated to Mr. Gladstone his decision not to accept office if it should be offered. This resolution was based, so it was stated, exclusively upon private grounds. What those private reasons may have been no one as yet can divine. For Lord Rosebery, among other accomplishments, is a past master in the useful but uncommon art of keeping his own counsel. There is no reason to doubt that he was perfectly sincere in arriving at this conclusion. He always spoke as if he were an outsider contemplating with intelligent interest the evolution of a great drama in which he had no longer a personal share. When he talked in this way some scoffed, others shrugged their shoulders, while a few who believed him marvelled in sorrow. Why? they kept asking themselves. Why? Why? Why? But answer there was none.

#### THE CABAL OF THE COCK AND BULL.

But the great public, like nature, abhors a vacuum. Where there is a demand there is inevitably a supply.

So, as Lord Rosebery refused to enlighten the public as to the why and wherefore of his decision to resign, the wise and understanding public set itself to invent reasons of its own. When savages are starving, they lessen the pangs of hunger by filling themselves with clods of clay. On this principle the *Times*, being unable to divine the real reason of Lord Rosebery's reluctance to assume office, invented the story of a cabal against him. If there was a Liberal majority of more than fifty, we were assured Lord Rosebery was to be dispensed with. The Foreign Office was to go to Lord Kimberley. The scuttlers and Little Englanders, with Mr. Labouchere at their head, were determined to stand no nonsense. Nay, to such fantastic lengths went the erratic imagination of Printing House Square, that Mr. Morley, of all men in the world, was indicated as one of the leaders in the intrigue against Lord Rosebery. All this was a mere cock-and-bull story. There was no intrigue. There was no cabal. Some of the men who were said to be scheming to get rid of Lord Rosebery were ready to do anything and everything to induce him to reconsider his decision to retire from public life. But Lord Rosebery was obdurate. He would not hearken to the appeals of his chief, to the entreaties of his former colleagues. More than once, in the very crisis of Cabinetmaking, it was announced that he was not going to join the Ministry.

Lord Randolph Churchill, judging Lord Rosebery by himself, is said to have declared that it was only the coyness of the lady who loved to be wooed. Others who were nearer the truth attributed Lord Rosebery's reluctance to take office to insomnia, from which he has long been a victim. Others again imagined that Mr. Gladstone wanted Lord Rosebery to subordinate his views upon foreign policy to those with which the Foreign Secretary had little sympathy. There is no truth in this story. Where the truth actually lay no one, not even Lord Rosebery's intimates, appear to know. He has at least the honor of having added a worse than Asian mystery to the problems of politics.

#### WHY LORD ROSEBERY IS INDISPENSABLE.

In the end, however, Lord Rosebery was compelled to take office. By what method of compulsion, short of presenting a loaded revolver at his head, Mr. Gladstone succeeded in inducing Lord Rosebery to accept the Foreign Secretaryship is not known. The probability is that Mr. Gladstone would have failed if it had not been for the extraordinary pressure that was brought to bear upon the recalcitrant earl from



LORD ROSEBERY.

all quarters. It is not too much to say that an absolute feeling of dismay pervaded the Liberal ranks when it was known that Lord Rosebery really meant what he said. There was hardly a Liberal member who did not feel that a ministry without Lord Rosebery was a ministry without a future. But the dismay of the party probably weighed with him less than the assurances which poured in upon him from sovereigns and statesmen who were better able than borough members to foresee the consequences of his abstention. Two years ago I remember talking to a British ambassador at one of the most important Courts in Europe as to the effect of a change of Ministry. He replied: "I think they have accepted the return of Mr. Gladstone as inevitable, but being assured that Lord Rosebery will be at the Foreign Office, they regard this with composure. But if by any misfortune Lord Rosebery did not go to the Foreign Office I think we should have a very bad time." This was the universal opinion of British diplomacy. We have had six years of tranquility. Europe has been at peace. That peace might at any moment be disturbed by accident or design. The situation was too serious for it to be safe for any one to play tricks. And to place at the British Foreign Office any Minister who might plausibly be believed to entertain the fantastic dream of an Anglo-French alliance, might have upset every calculation and plunged the Continent into the abyss of the incalculable and the unknown. So at last Lord Rosebery, having assisted in turning Lord Salisbury out, was bound by the consequences of his own act to help his Queen and his country to minimize the mischief that might otherwise have resulted from the change of government.

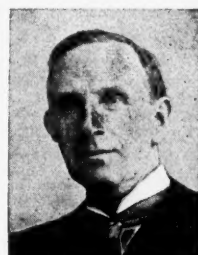
#### THE COMING MAN.

When at last Lord Rosebery consented to waive his objections and subordinated his private inclinations to the imperative call of public duty, a great sigh of relief went up from all patriotic men. For Lord Rosebery stands for the Empire. The greatness and the honor of his country are to him even more important than scoring a point in the electioneering game. He understands also something of the permanent balance of forces in the outer world, and he realizes, as some of his colleagues unfortunately do not, the importance of the colonies and of the navy, if Britain is to retain her position among the nations of the world. The net result of the indecision and delay has been to convince every one, perhaps even Lord Rosebery himself, that he is indispensable, and to mark him out as having the next best right to the Liberal Premiership. It is no doubt true that there are some who do not much admire a patriotism which needs to be driven almost at the point of the bayonet, or rather under the pressure of innumerable atmospheres, into the service of the Empire. But the net effect on the whole will be in his favor. Here, at least, is no office-seeker, no ambitious aspirant after place and power. Here is the man whom Britain cannot afford to spare, whom all the world outside Britain knows and trusts. Lord Rosebery, if he can

but learn to sleep, issues from the crisis as the coming man.

#### MR. MORLEY.

The other indispensable minister is Mr. Morley. Lord Rosebery is not more indispensable for foreign affairs than Mr. Morley is for the management of the Irish Nationalists. It is a strange paradox. No man in the whole Cabinet is less Irish than Mr. Morley. His sedate and sternly restrained temperament is as far removed from that of the excitable and imaginative Celts as the austere Cato was from the ancient Gauls. Mr. Morley has the sense of justice of the Puritan, the poise of the philosopher and the severe taste of the literary precisian. Yet he and no other is the recognized leader and chosen representative of a party which idolized Mr. Parnell, and counts Mr. Tim Healy as one of its bright and shining lights.



J. MORLEY.

Mr. Morley has had no training in administration, yet he is universally declared to be indispensable for one of the greatest administrative posts in the service of the Crown, he is one of the few public men who have publicly and definitely broken with the orthodoxies of the churches, and he is installed with the approbation of the Catholic hierarchy as the only acceptable ruler and governor of one of the most Catholic nations in Europe. The Irish movement is primarily nationalist, secondly agrarian and thirdly religious. Mr. Morley has never been remarkable for his enthusiasm on behalf of nationalities, he is the hope and bulwark of the opponents of socializing experiments, and he has written harder things of the Catholic Church than any other public man except Mr. Gladstone. To add to this strange congeries of paradoxes, he has found his most persistent and rancorous opponent in the quondam Tribune of the North, the erstwhile devotee of nationality, Mr. Joseph Cowen, who in his youth was an apostle of Home Rule, but who is today the hope and the trust of every Tyneside Tory.

#### THE CONTEST AT NEWCASTLE.

Mr. Morley's electoral contests at Newcastle have constituted the most interesting episode in the election. After the infamy of the election for the Forest of Dean, there was no result that cast a greater slur upon the democracy of England than the return of Mr. Hamond at the head of the poll for Newcastle. It is nearly a quarter of a century since there was the stormy scene before the hustings at Sandhill, when Mr. Hamond in vain endeavored to obtain a hearing. It was a curious chorus that drowned his voice. I was an apprentice boy on the Quayside, and I remember, as if it was yesterday, the salute of the unenfranchised. An odious scandal had come to light a short time before, and Mr. Hamond's appearance was hailed by a continuous angry howl of "Wife, wife, wife!"

—the significance of which was well enough understood on the hustings. Mr. Hamond has ten times offered himself to the suffrage of his fellow citizens, and twice he has been successful. He is an old man now, but age has not abated his natural impudence, his supreme self-complacency, or the unfettered luxuriance of imagination which led him to invent the extraordinary fiction that Mr. Morley had promised to resign his seat if he did not get a majority of two thousand over his Unionist opponent. Mr. Hamond's majority of three thousand was a sore blow and a crushing disappointment. Mr. Morley, who is one of the most sensitive of men, felt it as a cruel discouragement. If the wife of your bosom, of whom you have been pardonably proud, were suddenly to elope with the vilest varlet in your scullery, even a philosopher might wince. Mr. Morley's discouragement was but momentary, and his second campaign was one of the finest and most brilliant in the whole election. Mr. Cowen, in his most impassioned moments, never appealed more directly to the heart of the northern democracy than did Mr. Morley, when he opened the campaign after his appointment to the Irish Office. Seldom has any electoral reverse ever been more brilliantly retrieved. Mr. Hamond and Mr. Cowen between them have made Mr. Morley the first man in the party, after Mr. Gladstone. The conversion of a minority of 3,000 into a majority of 1,703 in the course of a few weeks, is one of those achievements of which a statesman may well be proud. Mr. Morley nailed his colors to the mast. He fought a straightforward, honest fight against a powerful and unscrupulous combination, and after a struggle of unparalleled intensity he achieved a magnificent victory. Mr. Morley has won a seat for life, and it is difficult to know whether to congratulate Newcastle most upon that fact or upon the final quietus it has given Mr. Cowen.

#### MR. H. H. ASQUITH.

The great surprise of the ministry was the selection of Mr. Asquith as Home Secretary. I remember a leader of the House of Commons declaring once, in private, not in public, that any one could be Home Secretary, and that there was hardly any office where it was as safe to trust an untried man as the Home Office. Everything, he said, is admirably organized. All the work is done by the permanent officials. All that is needed in a Home Secretary is ordinary common sense and ability to express himself intelligibly in the House. It would really seem as if this theory were accepted by both political parties. Mr. Disraeli astonished every one when he pitchforked a Lancashire lawyer, in the shape of Mr. Richard Cross, into the Home Office in 1874. Lord Salisbury, acting on Lord Randolph's advice, selected Mr. Matthews as Home Secretary in 1886, immediately after his great forensic triumph in the Dilke divorce case; and now Mr. Gladstone has outdone both Mr. Disraeli and Lord Salisbury by making Mr. H. H. Asquith Home Secretary to the new Administration. Mr. Matthews did not turn out a particularly brilliant success, to put it

mildly, while Sir Richard Cross achieved a tolerable reputation. Whether Mr. Asquith will be a success or a failure remains to be seen. That he is a smart man, almost a "drefful smart man," is universally admitted. But his promotion at a bound to one of the highest offices in the Cabinet, before he has even served his apprenticeship to administrative duties, is very audacious, and it is to be hoped that it may have the success of its audacity.

Mr. H. H. Asquith is the son of a Yorkshire Congregationalist, who has achieved a moderate reputation at the bar, where, until he became Home Secretary, he made a tolerable livelihood. In appearance he is a small edition of Mr. Chamberlain, whom he also resembles in one or two other respects. He is ambitious, he is persuasive, he married young, and he comes of Nonconformist and provincial stock. But Mr. Chamberlain has more force, more nerve, more fire, more enthusiasm than Mr. Asquith. There is as little color in his face as there is glow in his oratory. There is no more fire in him than there is in Lord Derby, whom he succeeds as the thin embodiment of incarnate common sense. Mr. Asquith is better cut out for a judge than a politician. He could do better in summing up a case for a jury than as a master in the arts of parliamentary debate. He is a demon for work, industrious, persevering and foresighted. He is a man capable of planning out his life and taking his own course regardless of the warnings of friends and the lugubrious warnings of all the authorities. At the bar he had all the qualities necessary for a great forensic success, except the total inability to rise, even for a few moments, into that exalted region from which a great advocate is able to sweep before him all the misgivings of a jury and melt the prejudices of the Court. He is a thin, pale-faced man, kindly-dispositioned enough, but with no glow in him. He is legal common sense incarnate in the silk of a Q.C., acute, calm, cool and critical.

I only heard him cross-examine once. Sir Charles Russell, who is always good to his juniors, handed over poor Mr. Macdonald of the *Times* to his tender mercies, and he discharged the duties of his position with the merciless precision of a Grand Inquisitor. He defended Mr. Cuninghame-Graham at the Old Bailey when the right of public meeting in Trafalgar Square had to be vindicated in the dock, but he has not figured conspicuously in the famous lawsuits of recent years. "Keep your eye on Asquith," Mr. George Lewis said to me five years ago, "he is certain to rise and rise high." Mr. Lewis is a rare judge of men, but even he was probably astonished at the rapidity of Mr. Asquith's promotion. On the other hand, a judge before whom Mr. Asquith has practiced declares that while Asquith is good enough at an opening speech, he is not particularly able as a counsel. Success in the courts is, however, no criterion as to success in the Commons. Mr. Gladstone thinks that Mr. Asquith is the man for the post. Mr. Fowler, it is believed, differs entirely from Mr. Gladstone in this matter; but Mr. Fowler's judgment is perhaps a little prejudiced.

In Parliament Mr. Asquith has made some dozen set speeches. He left the impression that he had carefully written them out, and then as carefully committed them, word by word, to a retentive and capacious memory. They were lucid presentations of his case, the sentences were compact and consecutive, and his voice arrested the ear of the House. These exertations, however, prove nothing as to his ability to hold his own in the rough and tumble of debate. Mr. Asquith's appointment is a great experiment. It may easily be a great failure.

Mr. Asquith will have many troublesome questions to face. The first is the demand for the amnesty of the dynamiters and Phoenix Park assassins. Mr. Gladstone has handed over to him the duty of reconsidering the sentences of these patriots, whose zeal carried them into murder—wholesale and retail. Another pressing question is that of Trafalgar Square. The square is the historic gathering ground of London's democracy. It is London's open air town hall. It has been closed to the people by brute force ever since Bloody Sunday, 1887. A meeting has already been summoned to celebrate in the square the crime of November 13. Mr. Asquith will have to decide whether to allow the meeting, or interdict it, or regulate it. The square is in Mr. Shaw-Lefevre's department. Being the property of the Crown it is difficult to hand over the regulation to the County Council. In any case this can not be done before November 13. Mr. Asquith will have to decide what should be done. The true, perhaps the only policy, is to declare that the ultimate control of the square will be transferred to the County Council, but that the use of London's open air town hall will be restored to the people of London, subject to certain specified simple but obvious regulations, framed in order to prevent the abuse of the privilege of public meetings or its monopoly by any single set or crowd of demonstrators. Behind these two questions stands the great subject of Prison Reform. Mr. Asquith will not face the outcry that would be raised against the one drastic measure which would refuse to allow any judge or magistrate to pass a sentence until he had himself done at least a week's hard labor as an ordinary criminal convict, special provision, of course, being made for subjecting the non-criminal judicial candidate to the ordinary prison treatment. But he may do much to make our prisons at once more humane and more severe by reducing long sentences, giving prisoners the option of the lash, and letting more outside humanizing influence into the dim, dull precincts of the gaols. Mr. Asquith is not an enthusiast; he is not quite a genius; but he has very little trash in his mind, and he is not badly qualified to act as the supreme court of appeal in all hanging sentences.

MR. H. H. FOWLER.

Mr. Fowler was talked of as a possible Chancellor of the Exchequer and as a possible Home Secretary. Mr. Gladstone decided that he must be President of the Local Government Board. Mr. Fowler is reported to have made a wry face and hinted that he would

have preferred the Home Office. Mr. Gladstone, however, had only the Local Government Board to give him. It was a case of that or nothing. Mr. Fowler preferred it to nothing, and that is all that can be said. But in reality it is a better post than either of those to which he aspired. The whole question of Poor Law Reform, the immense problem of District and Parish Councils, together with the settlement of the Temperance Question, all fall to the share of Mr. Fowler. If he wanted a place in which to be useful, the Local Government Board is worth both the others put together. Ill-natured gossip, however, asserts that Mr. Gladstone refused him the other posts in order to mark his condemnation of the "base compact" by virtue of which he had saved himself from a contest at Wolverhampton in return for a pledge to respect Mr. Chamberlain's political preserves. Be that as it may, the ministerialists are well content to have Mr. Fowler where he is. Mr. Fowler will be a lucky man if the general estimate of his ability is as high this time twelve months as it is to-day. Mr. Bryce said of the Gladstonian majority that it was little, but that it was a fighter. That is just what Mr. Fowler is not. He is not little and he is not a fighter. He is a cautious, canny man, who prefers to attain his ends by arrangement rather than by swashbucklerism. The coming session will severely test the metal that is in him. He can stand up to the Tories well enough, for 'tis his nature to, but he is apt to get demoralized by a flank attack. "If ever I have to go tiger hunting," said one of his colleagues on one occasion, "I will take care not to choose a Wesleyan solicitor as my sporting companion." As there will be a good deal of tiger hunting in the new parliament it is to be hoped Mr. Fowler will show more of the spirit of John Wesley than of the diplomatic caution of the head of the firm of Fowler, Perks and Company.

MR. ARTHUR ACLAND.

Mr. Arthur Acland has long been regarded as one of the coming young men. He is the son of Mr. Gladstone's old friend, Sir Thomas Acland, and Mr. Gladstone does not forget his old friends or his old friends' sons to the third and fourth generation. Lord Houghton, who is Viceroy of Ireland, is an old friend's son, and so is the Postmaster General. But, as the Irishman says, even if he had never had a father, Mr. Arthur Acland would have deserved recognition. He is a philanthropist, an educationist, a co-operator, a university extensionist, and, in short, just the kind of man to form a committee of three with Mr. Mundella and Mr. Fowler to undertake in earnest the regeneration of rural England. As vice-president of the Council, he will have to try his hand at licking into shape the chaos of secondary education, and at endeavoring to bring some practical common sense into the practical instruction of the children of our villages. I have a kind of dream that Mr. Acland is destined to universalize the use of the magic lantern as an educational agent, but whether he does this or not, he can hardly fail to leave his mark impressed deeply on the education of the nation.



RIGHT HON. HENRY FOWLER, M.P.  
President of the Local Government  
Board.



RIGHT HON. JAMES BRYCE, M.P.,  
Chancellor of the Duchy of  
Lancaster.



RIGHT HON. H. H. ASQUITH, M.P.,  
Home Secretary.



RIGHT HON. ARNOLD MORLEY, M.P.,  
Postmaster-General.



RIGHT HON. A. H. DYKE ACKLAND, M.P.,  
Vice-President of the Committee of Council on Education.

THE YOUNGER MEMBERS OF THE CABINET.

## MR. ARNOLD MORLEY.

Mr. Arnold Morley, the son of Mr. Samuel Morley, is Postmaster-General. He is a handsome bachelor, whose ambitions are more social than political or religious. His father was a kind of lay Nonconformist Pope. He was Liberal Whip and is part proprietor of the *Daily News*. No one expected to see him a Cabinet Minister, although the haughtiness of his manners would have prepared members to hear that he had been made a duke, or at least an archangel. As Postmaster he has got to establish penny postage throughout the English-speaking world, to decide that everything published periodically at intervals of a month is a newspaper, and as such entitled to be carried at newspaper rates, and generally to sit upon Sir Arthur Blackwood until he consents to bring England up to Mr. Henniker Heaton's ideal of a civilized postal community. Apart from the praiseworthy desire of pleasing Mr. John Morley by adding a namesake to the Cabinet, Mr. Gladstone's motives in making Mr. Arnold Morley a minister are somewhat mixed. He is a Gladstonian balast for one thing, and then again he adds one more to an unwieldy Cabinet. There is safety in numbers, quoth W. E. G.

## MR. JAMES BRYCE.

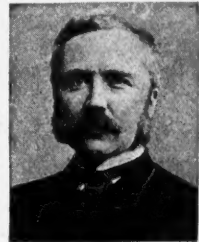
Another member who takes his seat in the Cabinet for the first time is Mr. James Bryce. There is only one thing to say about this, and that is that most people imagined he had been in the Cabinet before. He ought to have been, which is another matter. He was Under-Secretary for Foreign Affairs in 1886, and he is now Chancellor of the Duchy of Lancaster. The only Irishman in the Cabinet, he is an Ulsterman, from the black north, the son of a Presbyterian divine. Mr. Bryce is cultured, traveled, philanthropic, and sensible. If he has one fault it is that he is just a trifle too superior and too well informed for anything but a professor's classroom. He is not in favor of woman's suffrage, but he helped to amend the law by which a male legislature deprived the mother of any right to the custody of her own offspring, and also to amend the equally chivalrous outcome of masculine domination, the law which made marriage equivalent to the robbery by the husband of all his wife's property, past, present and to come. Mr. Bryce is almost as well known in the United States as in the United Kingdom. He has written the classic work on the American Commonwealth, and is equally at home on the Swiss Constitution and on the Alps. He does not excite as much enthusiasm as might be desired, but he is an eminently useful, trustworthy, public spirited public man.

## THE FIGHTING SERVICES.

There is no need for any one to go through all the other members of the Cabinet. The most useful Cabinet Minister, who may yet lead the House of Commons, is Mr. Campbell-Bannerman. He is one of the few ministers who know the difference between a cavalry regiment and a protected cruiser: for interest in "the services" is not the leading characteristic of Liberal statesmen. Mr. Campbell-Bannerman is rich and tough and capable. He is the

Liberal W. H. Smith, who is much cleverer than the late Mr. W. H. Smith. He ought to succeed Mr. Gladstone as leader of the House. If Sir W. Harcourt's eyes are not better he probably will. Mr. Campbell-Bannerman has only one fault. He is lethargic. A few crackers ignited under his coat tail would do him good. If he could be induced to become a vegetarian and to read only one French novel a month, he might depose the Duke of Cambridge, and become famous in history as the man who created the British Army. But, failing the crackers, and in the absence of personal ambition or patriotic self-abnegation, what is to be done?

Every one was delighted when it was known that Lord Spencer was the new First Lord of the Admiralty, and that delight was increased when it was known that Sir Edward Reed was not going to have any post in the Administration. Lord Spencer is an ideal English nobleman. A master of the hounds, the owner of Althorp, a trusted statesman, simple in his tastes, chivalrous in his character, the one man in the Cabinet whom every one respects and whom all who know him love. A modest, upright, fearless Englishman, he takes his place at the head of the great service in whose traditions he was reared, resolved that the fame of his forefathers shall suffer no diminution in his hands. He will have his work set, keeping up the fighting strength of the navy with Sir W. Harcourt at the exchequer. But Lord Spencer will do his duty. Mr. Caine would have been a more efficient and capable assistant than Sir Ughtred Shuttleworth, but the inexperience of the new politicians will help to make the staff at Whitehall more than ever sure of their ground.



H. CAMPBELL-BANNERMAN.

## THE COLONIES AND INDIA.

The story runs that Lord Lansdowne threatened to resign if Lord Ripon went to the India Office. So



LORD SPENCER.

Lord Ripon went to the Colonial Office, where he will miss Sir R. Herbert's kindly coaching, but where he will find an ample field for his energies. During his stay at the Colonial Office, Studley Royal should become the country seat of colonial statesmen on a visit to this country, and a pilgrimage to Fountains Abbey one of the recognized duties of every minister in the colonies. Lord Kimberley is established at the India Office. Mr. Gladstone is said to have declared that this peer is good in council. If so, he obeys the precept to do good by stealth,

for he certainly does not let his left hand know what his right hand doeth. He is industrious and a Gladstonian. He has got a capable lieutenant in Mr. G. W. Russell, who will find the representation of the interests of the Indian Empire in the House of Commons an odd change from the chairmanship of the Music Halls Committee of the County Council. The rapid fall in the value of the rupee will make the lives of these good men a burden unto them—a burden which, if they are wise, they will pass on with as little delay as possible to Sir W. Harcourt.

#### SOME OLD STAGERS.

Sir George Trevelyan, who wrecked the Home Rule bill in 1886, is Secretary for Scotland in a Home Rule Administration. Mr. Mundella is at the Board of Trade, determined, if possible, to develop his Under-Secretary, Mr. Burt, into a Minister of Labor, and full of great schemes of applying the principle of ar-



GEORGE RUSSELL.

bitration to the strikes and lock-outs of our time. Lord Herschell, who, like Mr. Bryce, is the son of a Nonconformist minister, is restored to his former place as Keeper of the Conscience of the Queen. On the Woolsack he is the right man in the right place. Mr. Shaw-Lefevre is back again at the Woods and Forests, and lastly, there is Sir W. Harcourt, Chancellor of the Exchequer, of whom nothing need be said, for in this character sketch we must only say good things of its subject.

#### SOME MINISTERS OUTSIDE THE CABINET.

Sir Charles Russell has consented to sacrifice \$35,000 a year in order to help the Prime Minister to give Home Rule to Ireland. That represents the difference between the fees of the Attorney-General and the average income of the leader of the bar, the law officers of the Crown being now for the first time forbidden to take private business. If this rule is enforced Sir Charles will probably be the last leader of the bar who will consent to be Attorney-General. That is the trouble which Sir Richard Webster brought upon the profession and upon the country by

his fatuous folly in taking the brief of the *Times* against the Parnellites. Mr. Rigby is—is Mr. Rigby, Solicitor-General, whose fame is caviare to the general. Mr. Robert Reid and Mr. Lockwood are left out in the cold. Sir Horace Davey succumbed at Stockton, so that he is out of the running. Sir Edward Grey, the most promising of all the younger men, is Under-Secretary for Foreign Affairs. Sir Edward, like Mr. Campbell-Bannerman, wants a spur. He is too happy in his domesticities and among his Northumbrian flower beds to care for the dusty arena at Westminster. He is as able as he is unambitious, but the position he holds with enemies on his flank will impel him to action. It is an ill wind that blows no one any good, and the Forest of Dean may congratulate itself upon having made the cause of the scuttlers from Egypt practically impossible owing to the odium excited by the man who, after breaking all his own pledges, thinks he has a mission to help the French to remind England of the promises under which we went to Egypt. Mr. Sydney Buxton and Sir Walter Foster are to have their chance. Mr. Buxton is Under-Secretary for the Colonies, and Sir Walter Foster is at the Local Government Board. Of the others nothing need be said except that Irishmen lament the non-return of the Aberdeens to the Castle. Lord Houghton may do well, but the Irish know nothing about him, and there is no Lady Houghton. A bachelor Viceroy is a one-legged monstrosity. It is understood that the Aberdeens are going to Canada when Lord Stanley returns. Before their term of office expires the Dominion may be the pivot on which may turn the destinies of the Empire.



MR. RIGBY.

#### IN CONCLUSION.

The Cabinet, as a whole, will not survive any accident to its head. Should Mr. Gladstone retire next



SIR EDWARD GREY.

year, the Cabinet would be reconstituted—possibly under Sir W. Harcourt—but in any case nothing would be done until after another general election. The prospect before this administration is about as black as ever overshadowed any government in times of profound peace. The Home Rule bill, which is now in process of incubation, will, it is understood,



SYDNEY BUXTON.

have precedence over every other measure. The House of Lords will throw it out, and in so doing will be admittedly well within their constitutional and moral rights. Mr. Gladstone is not in a condition to raise a storm about this informal referendum. The Queen would not give him permission to flood the Upper House with new peers. There will be another appeal to the country upon Mr. Gladstone's bill, but, possibly enough, without Mr. Gladstone to lead it. Of course, the unforeseen may always happen. But, humanly speaking, the odds seem heavy that after a year or two, in which everything will be sacrificed to Home Rule, another Cabinet will be formed which will be neither Gladstonian nor Liberal. Nevertheless, with this dreary prospect before it, the new Cabinet strides into the imperial amphitheatre. If it wants a motto this perhaps will be most appropriate:

*Ave, Cæsar! te moraturi salutamus!*

#### THE LITERARY RECORD OF THE NEW MINISTRY.

The new Cabinet is more than usually literary, some eight out of the seventeen of its members having produced books, both wisely and well, on political, social, historical, literary and economic subjects. It has occurred to us that a list of the volumes that have been written by each Minister might be interesting. Mr. Gladstone and Mr. Morley, of course, head the list both in the number of their publications; but Sir George Trevelyan, Professor Bryce and Mr. Acland have each rendered incalculable service to literature. Lord Rosebery has, so far, produced only

one book, but that is so excellent that it is to be hoped that his literary labors will not cease with his resumption of official duties:

#### *The Right Hon. W. E. Gladstone, M. P.:*

"Financial Statements," 12s. (Murray, London); "Rome and the Newest Fashion in Religion," 7s. 6d. (Murray, London); "Social Aspects of the Irish Question," 4s. (Murray, London); "Studies on Homer and the Homeric Age," 33s. (Clarendon Press, London); "Juventus Mundi: The Gods and Men of the Heroic Age," 10s. 6d. (Macmillan, London); "Primer of Homer" (Macmillan, London); "Homeric Synchronism," 6s. 6d. (Macmillan, London); "The Impregnable Rock of Holy Scripture" (Isbister, London); Speeches in course of publication, edited by A. W. Hutton, Vol. I., 10s. 6d. (Methuen, London); "Landmarks of Homeric Study," 75 cents (Macmillan, N. Y.).

#### *The Right Hon. the Earl of Rosebery:*

"Pitt" (Twelve English Statesmen series), 75 cents (Macmillan, N. Y.).

#### *The Right Hon. John Morley, M. P.:*

"Diderot and the Encyclopædists," 2 vols., \$1.50 each (Macmillan, N. Y.); "On Compromise," \$1.50 (Macmillan, N. Y.); "Critical Miscellanies," 3 vols., \$1.50 each (Macmillan, N. Y.); "Rousseau," 2 vols., \$1.50 each (Macmillan, N. Y.); "Voltaire," \$1.50 (Macmillan, N. Y.); "Aphorisms," 25 cents (Macmillan, N. Y.); "Edmund Burke: An Historical Study," \$1.50 (Macmillan, N. Y.); "Edmund Burke" (Englishmen of Letters series) (Macmillan, N. Y.); "Chatham" (Twelve English Statesmen series), 75 cents (Macmillan, N. Y.); "Walpole" (Twelve English Statesmen series), 75 cents (Macmillan, N. Y.); "The Study of Literature," 25 cents (Macmillan, N. Y.); "Studies in Literature," \$1.50 (Macmillan, N. Y.); "Richard Cobden," 2s. (Chapman & Hall, London).

#### *The Right Hon. Sir George Trevelyan, M. P.:*

"Cawnpore," \$1.75 (Macmillan, N. Y.); "Early History of Charles James Fox," 6s. (Longmans, London); "Competition Wallah; Ladies in Parliament, Etc.," 50 cents (Macmillan, N. Y.).

#### *The Right Hon. James Bryce, M. P.:*

"The American Commonwealth," \$3.50 (Macmillan, N. Y.); "The Holy Roman Empire," \$1 (Macmillan, N. Y.); "Transcaucasia and Ararat," \$2.50 (Macmillan, N. Y.); "Social Institutions of the United States," \$1 (Macmillan, N. Y.).

#### *The Right Hon. A. H. Dyke Acland, M. P.:*

"A Guide to the Choice of Books for Students and General Readers" (Stanford, London); "Working Men Co-operators" (written in collaboration with Mr. Benjamin Jones) (Cassell, N. Y.); "The Education of Citizens: The Substance of Many Lectures" (Central Co-operative Board, Manchester); "Inaugural Address at the Lincoln Co-operative Congress, 1891" (Central Co-operative Board, Manchester); "A Handbook in Outline of the Political History of England to 1887," \$2 (Longmans, N. Y.); "A Skeleton Outline of the History of England," 60 cents (Longmans, N. Y.); "Studies in Secondary Education," edited by A. H. D. Acland, \$1.75 (Macmillan, N. Y.).

# RELIGIOUS CO-OPERATION—LOCAL, NATIONAL AND INTERNATIONAL.

## A GROUP OF EIGHT ARTICLES.

UNDER the generic title of "The Layman's Movement" the REVIEW OF REVIEWS last February grouped together several brief articles descriptive of certain efforts and tendencies which were making toward a higher degree of harmony and a more effective practical co-operation among Christians of all denominations or of no denomination. The remarkably wide interest aroused by that group of articles has placed us under a kind of moral compulsion to return to the theme with a report of progress. The past summer has, in a great variety of ways, conduced to the furtherance of what may be termed religious solidarity. We have already made reference to the usefulness of such recent gatherings as the Christian Endeavor Conference in New York. The present group of papers recounts the notable success of the Grindelwald Conference in bringing together English Churchmen and Nonconformists; notes the cheering advance of Mr. Stead's "Civic Centre" movement in Great Britain; recounts in like manner the progress of Mr. Seward's Christian Unity movement in America; contains a highly appreciative forecast of the World's Parliament of Religions at Chicago next year, and further includes very timely utterances in behalf of a united and practical forward movement in applied Christianity by Dr. Strong of the Evangelical Alliance, Dr. Dana formerly of St. Paul, now of Lowell, Dr. Washington Gladden and the Rev. Hugh Price Hughes.

### I. PRACTICAL CO-OPERATION IN CHURCH WORK.

BY REV. JOSIAH STRONG, D.D.

"WHAT are the prospects of lay co-operation in Christian work?"

The great obstacles in the way of such co-operation in the United States have been, first, the estrangement of the various denominations from one another, which has led to a lack of confidence, not to say mutual hostility; second, separate interests which have resulted in rivalries; and, third, an undue emphasis on creed.

These obstacles are being removed by the force of circumstances. Isolation is becoming as difficult for communions as for communities. Ignorance naturally breeds suspicion, but the conditions of modern life are forcing men of different religious creeds to become acquainted. They ride in the same cars, they meet in business and in politics, they read the same papers, the same magazines, the same books. To a considerable extent they attend the same religious gatherings. The Young Men's Christian Association and the Woman's Christian Temperance Union have afforded valuable points of contact, while the Young People's Society of Christian Endeavor, with its marvelous growth, and the King's Daughters are uniting hundreds of thousands of the rising generation in a broad Christian fellowship which crosses denominational lines and actively cultivates mutual confidence and love. Thus acquaintance is forcing different denominations to give over their unworthy suspicions one of another.

The settlement of the great West has naturally

stimulated denominationalism. Between 1870 and 1890 the number of evangelical churches in the United States more than doubled, rising from 70,148 to 142,599. While the denominations are each struggling to get a foothold in the rapidly multiplying communities of the frontier, their interests seem separate and rivalries result. But this century will practically bring to a close the era of settlement, and conditions will then be much less favorable to denominational competition.

No less effectively is the third great wall of separation being breached. Non-essential doctrines, on which men may differ and be equally honest and equally Christian, are not magnified as they once were, until deemed a sufficient ground for disfellowship and even persecution. There is now less tendency toward an exaggerated estimate of the importance of doctrine as compared with conduct. Men are beginning to see that conduct is a much larger proportion of Christian living than is creed, that Christianity is less a belief than a life.

Moreover, the solution of the great sociological problems of our times awaits the application of Christian principles. This application the churches must make, and happily there exist among them no historical differences along sociological lines. Though divided in doctrine and polity, they can unite in seeking to solve the problems of labor, of pauperism and of crime. And the magnitude of the difficulties which confront the churches demands their united efforts,

Here in the field of practical Christian work the co-operation of the churches is at the same time the most needed and the most practicable.

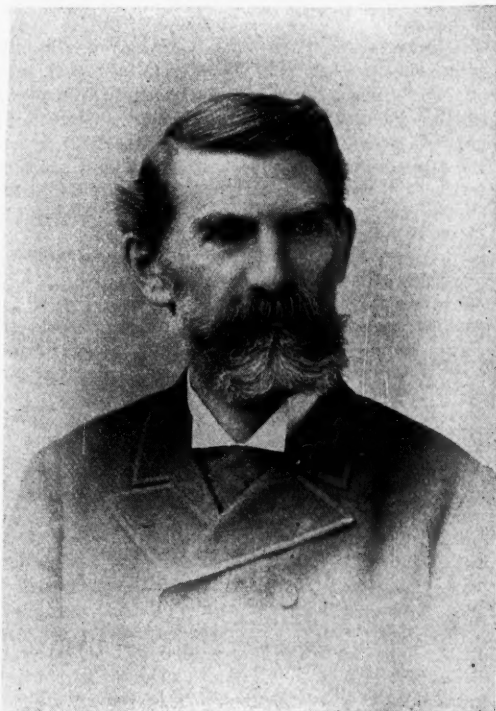
The great forces of civilization are all working in favor of combination, co-operation, organization, centralization. The churches could not resist this powerful tendency of the times, even if they tried. The very stars in their courses are fighting against existing sectarianism and denominational competition. Carlyle somewhere describes the insight of genius as a "co-operation with the real tendency of the world." Those who are seeking to bring the fragments of the dismembered church of Christ into closer relations, and finally into organic union, may be said to possess this insight, and may see their triumph from afar.

Co-operation is a necessary step toward such union. The writer heard the lamented Dr. Roswell D. Hitchcock say, a short time before his death, "If ever organic union comes, it will come through co-operation." Certainly denominations which cannot co-operate cannot coalesce.

The form which co-operation is to take is still something of a question. Some advocate denominational federation, which would make possible an official ecclesiastical co-operation. This would be good so far as it went, but such co-operation would be subject to very serious limitations. It would stop the competition of the various home missionary societies, which would be a great economy of men and of money and a distinct gain every way; but such a body would be weak in the prosecution of reforms and in attempts to solve the great sociological problems of our times. On all such questions its position would necessarily be conservative; it could not lead. It could never go faster than the slowest denomination entering into the federation. As there could be no compulsion, the denomination which was least advanced on any question would necessarily determine the position of the federated body. Such would be the result of federation *at the top*.

Federation *at the bottom* promises larger results. By that I mean the federation of the local churches. A half dozen neighboring churches, representing as many denominations, can be induced to take a much more advanced position concerning needed reforms

and new methods of work than the half dozen denominations which they represent. The conservatism of one community would not keep back a less conservative community. This is the co-operation which the Evangelical Alliance for the United States is ad-



REV. JOSIAH STRONG, D.D.,  
Secretary of the Evangelical Alliance.

vocating and inaugurating—the co-operation of the local churches in applying the principles of the gospel to the entire life of the community, to all its institutions, to all its industries, to all its activities, to all its relationships.

## II. NEW METHODS WANTED IN HOME MISSIONS.

BY REV. M. McG. DANA, D.D.

IT is one of the hopeful signs of the hour that increasing attention is being paid to the waste of Christian force. We are still being called by the exigencies of the religious situation to the study of the economics of Church work. For years we have in all households of faith been confronted with unwise expenditures in the so-called home missionary fields, the proof of which is found in the multiplication of dependent churches, with their poorly supported

ministers. Sectarian rivalry, and the habit of ignoring by one denomination what has been done by others, is mainly responsible for this state of things. In some sections of our land competition in church extension has been as pronounced as in business enterprises. We have long professed to deplore it, and have constantly apologized for it, but as yet nothing definite has been done to bring it to an end.

Of late a new interest has been awakened in this

subject, and from thoughtful Christian laymen, as well as from ministers desirous of a change in present methods, have come suggestions deserving, to say the least, of the most careful consideration.

At present money enough is raised by the various denominations to reach all parts of our country with evangelizing agencies and influences, but it is unwisely expended. Each denomination ignores largely every other, so that there is overlapping of work; too much is spent in some places, resulting in an over supply of churches, while other and needy sections are overlooked. All over our Western land is this the case, and it constitutes one of the most grievous trials of home missionaries, as it certainly is the shame and weakness of our Protestant faith. In Great Britain the same state of things exists, and it is in every rural community especially a burning question. Various schemes have been proposed, such as yoking together contiguous churches under the pastoral care of one missionary. This is the modification of the old "circuit" system, which yielded good results, and certainly is religiously and pecuniarily economical.

But antecedent to this, possibly making such a "resource" unnecessary, is the unity of several weak churches in any given locality into one strong self-supporting church. That is the dictate of common sense, and is a move in the direction of practical Christian union. This method would release from their starveling charges men who are needed elsewhere, and this would help meet the deficiency of laborers, now so generally lamented.

Such consolidation, however, of churches in localities where the latter are redundant can never be brought about under the management which now obtains and which is distinctively ecclesiastical. The work and worth of State, conference or synodal missionaries or superintendents are largely gauged by the number of new churches they organize every year. This puts a premium on denominational zealotry, which is quite often not according to wisdom. For this reason it has been suggested that some sort of "advisory board" composed of laymen, representing different denominations, might be charged with the responsibility of determining when and where a new church is needed and of what character it shall be. This simply applies business principles to the grave matter of church extension, and brings, through such a constituted board, the evangelical denominations into co-operative effort. The opinion of such a body of men representing Christian sagacity, enterprise and brotherhood would not, it is claimed, be disregarded in any community where the establishment of a church was being considered. Should this board advise against the formation of a new church, because not needed religiously, it surely would be a sufficient and safe reason for missionary societies withholding aid, especially if in face of this advice the projectors of the enterprise went ahead. A good many churches are born of religious spunk and sectarian zeal, and both are out of place in this evangelistic age.

No denomination should now attempt to plant a church of its own in a field already occupied without conference with representatives of sister denominations. To do so is to ignore all the principles of Christian comity and economy as well. It is a sin in these days to over supply a community with missionary churches, for among other things injurious, it involves the misapplication of funds given to supply the really destitute with religious privileges. Two-fifths of the Presbyterian and Congregational churches average less than fifty members, yet each of these dependent struggling churches wants the entire time and service of one missionary. Why not unite where two or more such weaklings are found in the same village or town? Our missionary field has been so long studied from a denominational view point that it is all the more difficult to introduce the idea of co-operation and union.

Among the signs of promise now discernible is the "Layman's Congress," which has been described in this REVIEW, and has about it so many features of interest. Just such a body as that could succeed in combining the religious forces of a State, and prevent that waste which now results from purely denominational work. "The Civic Church," described by Mr. Stead, shows what the union of churches in a given city to battle against common and acknowledged evils could effect. "One church for one town," is a cry just now heard from our British brethren and is another protest against a divided and therefore weakened Protestantism.

By no means the least noteworthy among recent movements is "The Brotherhood of Christian Unity," which aims to unite all churches and Christians in those efforts which promise to promote human weal, but which cannot be achieved without this fraternal union. Diffused and sporadic attempts to do good will, by means of the latter, become concentrated and strong endeavors, having back of them the undivided support of all who are loyal to Christ. Co-operation is at last becoming a talismanic word in the religious, as it has been in the industrial world. Man in his sharply defined and selfish individualism is being superseded by mankind in co-operative communion and mutual beneficence.

Our great evangelistic problems call for a readjustment of methods, and denominational efforts need to broaden out, until at least the waste of treasure and labor incident to their sectarian character shall be saved, and each shall agree to respect the work done by the other; then the field in all its immensity can be covered by the churches. Acting in harmony, territory already occupied by one Christian Church will be considered as under its care, and another seeking to prosecute its evangelistic mission will pass on to new fields where the neglected and needy may be ministered to in the Master's spirit. That method will simplify the home missionary problem, will save funds now unwisely spent, will prevent duplication of work, and enable the churches of Christ to provide the entire land with gospel institutions.

## III. A CHRISTIAN BROTHERHOOD SUNDAY.

IN the REVIEW OF REVIEWS last February, Mr. Theodore F. Seward gave our readers an account of the Brotherhood of Christian Unity, which had lately come into being and of which he is the founder and guiding spirit. Mr. Seward's excellent movement has meanwhile been making such good progress as to justify a further report in these pages. The wide acceptance of the simple creed and pledge of this distinctively laymen's movement is one of the significant signs of the times. A list of the members of Mr. Seward's advisory committee will show more clearly than could any other equally brief statement how wide has been the approval won for the plan:

## ADVISORY COMMITTEE.

John Greenleaf Whittier, Danvers, Mass.  
 Miss Frances E. Willard, Pres't Woman's Christian Temperance Union.  
 Hon. C. C. Bonney, Pres't World's Congress Auxiliary of the Columbian Exposition.  
 Rev. William P. Merrill, Pastor Chestnut Hill Pres. Church, Phila.  
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 William E. Dodge, Esq., New York.  
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 Rt. Rev. Bishop J. H. Vincent, Chancellor of Chautauqua University.  
 H. E. Webster, Ph.D., Pres't Union College.  
 M. L. Perrin, Ph.D. (Gött.), Prof. Teutonic Languages in Boston University.  
 Albert S. Cook, Ph.D., Prof. English Literature, Yale University.  
 Rev. Edward P. Sprague, D.D., Ph.D., Pastor First Pres. Church, Auburn, N. Y.  
 Rev. T. T. Munger, D.D., Pastor United Congregational Church, New Haven, Conn.  
 Rev. J. H. Barrows, D.D., Chairman of Committee on "The World's Parliament of Religions."  
 Rev. Charles F. Deems, D.D., Pres't of the American Institute of Christian Philosophy.  
 Prof. G. Brown Goode, LL.D., Ass't Sec'y Smithsonian Institution, Washington, D. C.  
 Rev. Friz W. Baldwin, Pastor Trinity Congregational Church, East Orange, N. J.  
 Hon. A. B. Nettleton, Ass't Sec'y of the Treasury, Washington, D. C.  
 Miss Grace H. Dodge, New York.  
 Mr. George W. Cable, Northampton, Mass.  
 Rev. Edward Everett Hale, D.D., Roxbury, Mass.  
 Rev. A. H. Bradford, D.D., Montclair, N. J.  
 Mrs. A. M. Diaz, Belmont, Mass.

Prof. Joseph Leconte, Ph.D., University of California.  
 Rev. Theodore F. Wright, Pres't New Church Theological School, Cambridge, Mass.  
 Rev. Joseph T. Duryea, D.D., Omaha, Neb.  
 Gen. A. W. Greeley, Chief of Signal Service, Washington, D. C.  
 Mr. R. B. Hassell, Redfield, South Dakota.  
 Mrs. Alice Freeman Palmer, Cambridge, Mass.  
 Rev. W. S. Rainsford, D.D., Rector St. George's Church, New York.



MR. THEODORE F. SEWARD.

It is pleasant to note, as one pays tributes of gratitude and respect to the memory of Whittier this month, that one of the last acts of a long career devoted to furthering the spirit of Christian unity was his enrollment in the new brotherhood and acceptance of a place on the advisory committee. In doing this Mr. Whittier wrote to Mr. Seward: "For years I have been desirous for a movement for uniting all Christians with no other creed or pledge than a simple recognition of Christ as our leader. I have read thy public articles on the subject with hearty approval and sympathy."

Mr. R. B. Turner, of Jacksonville, Ill., now in his eighty-eighth year, whose identification with Western material and moral progress will perhaps never obtain as large a recognition as it deserves, some time

ago wrote as follows to the editor of the REVIEW OF REVIEWS: "I wish to thank you and the REVIEW for helping me to find the little creed herein inclosed. It is the only church creed I ever saw proposed, since the great apostacy of the fourth century, that renders Christian unity even a hopeful probability on earth. It represents Christ and the Christ-words and his kingdom on earth, as He is reported to have represented Himself, in his own commanded words, and not as others, whether apostles or churchmen, saints or sinners, have chosen to represent Him. I therefore hastened at once gladly to subscribe to it, or to direct my writer to do it, as I cannot see to read or write myself. I sent it down to our picture-framer's to put the finest frame and glass around it in town, to hang up in my library, where all others can see to read it if I cannot. . . . When I first read this little creed I wrote to the friend who helped me to it that it was the first sound of the trumpet of the Christ-word for the resurrection of the dead that I had ever heard—our dead churchmen and laymen—dead and buried fifteen hundred years ago under huge piles of old books, creeds and documents, all of which Christ had either discarded by His baptism or had never heard of."

Mr. Seward has begun the publication of a small quarterly entitled "Christian Unity," which is to serve as the organ of the brotherhood. The first number reprints the REVIEW OF REVIEWS' group of articles which appeared last February under the title of "The Laymen's Movement," and it contains many evidences that the plan of the brotherhood has vitality enough to live and flourish.

#### AS TO MR. SEWARD HIMSELF.

The question being asked of Mr. Seward how it happened that he, being a layman, has been led to devote himself to this religious work, he replied:

"My entire life has been a preparation for it. Here are the lessons which I was providentially set to learn in the school of experience. My native village (Florida, Orange County, N. Y.) was the scene of a bitter feud between its churches, the old school and the new school, Presbyterian. No one understood (as no human being can understand) the doctrinal distinctions over which they were quarreling, and thus I was led even in my childhood to realize the folly and wickedness of such controversies.

"My profession—music—incidentally continued my theological education in the same direction. As organist of churches belonging to different denominations, I could not but see the real union in essentials beneath the variance in non-essentials. Suffering all my life from insomnia and nervous weakness, the spiritual gradually came to take precedence over the material in my mind. And, finally, working twelve years for an unpopular cause in my own profession (introducing the English Tonic Sol-fa into America),

having to overcome public inertia, professional prejudice and the opposition of vested interests, gave me a special training in the methods of propagandism."

#### THE BROTHERHOOD'S PLEDGE.

It may be well for the benefit of those who have not seen Mr. Seward's articles to reprint the pledge. It is as follows:

I hereby agree to accept the creed promulgated by the Founder of Christianity—love to God and love to man—as the rule of my life. I also agree to recognize as fellow-Christians and members of the Brotherhood of Christian Unity all who accept this creed and Jesus Christ as their leader.

I join this brotherhood with the hope that such a voluntary association and fellowship with Christians of every faith will deepen my spiritual life and bring me into more helpful relations with my fellow-men.

Promising to accept Jesus Christ as my leader means that I intend to study His character with a desire to be imbued with His Spirit, to imitate His example and to be guided by His precepts.

#### A SUNDAY TO PROCLAIM UNITY.

The Christian Unity Brotherhood has decided to urge upon the ministers of all denominations in the United States that upon the last Sunday in October, the 30th, they preach a sermon upon the idea of the brotherhood and co-operation of all Christian people; and the 21st verse of the 17th chapter of the Gospel of John has been designated as a text. It is proposed that at some point in the sermon the following question be discussed: "Cannot a universal Christian brotherhood be founded or organized on the basis of love to God and love to man under the leadership of Jesus Christ, leaving the more definite parts of the creed to the denomination, the Church, or the individual?" More explicit information regarding this Christian Brotherhood Sunday may be obtained by addressing Mr. Theodore F. Seward, at 19 Park Place, New York.

It would seem to the REVIEW OF REVIEWS not inappropriate that besides the idea of a brotherhood united by acceptance of a common pledge or creed, these Christian Unity sermons might in some cases be made also to touch upon the question of practical co-operation among Christian people and the well-disposed of all shades of belief, for the moral and social improvement of their own neighborhoods. Mr. Seward has expressed the following opinion: "Competitive Christian effort can be exchanged for co-operative Christian effort in a single year if a few earnest people will take up the question with a vigorous combination of faith and works." October, 1892, is the month which rounds out the four hundred years that have passed since Columbus added America to Christendom. It will be a good time to impress the idea of the essential brotherhood in Christian belief and in co-operative good works that should pervade the land.

## IV. THE MUNICIPAL IDEA OF THE CHURCH.

BY REV. WASHINGTON GLADDEN, D.D.

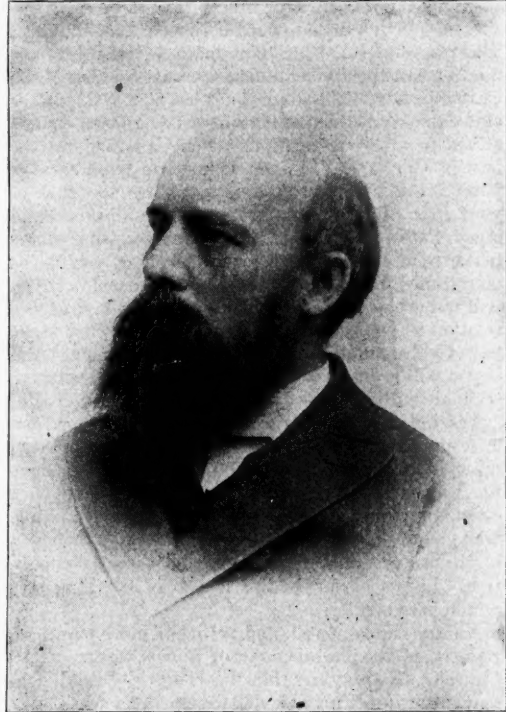
THE trouble about Christian Union is in the application of principles to which everybody agrees. Theoretically we are all united now. We can get together in union meetings and talk beautifully about our love for one another; we are all ready to affirm that our differences are about non-essentials; but when we go out into our field of labor we crowd one another to the wall and cut one another's throats, ecclesiastically, with very little compunction. We are like that New England philosopher who was "in favor of the prohibitory law, but agin its enforcement." We are enthusiastic in our devotion to principles which we are quite unwilling to apply.

It is easy to show where the shoe pinches. In the rural communities which are stationary or decaying we feel the pressure first. When I lived in New England, I supposed that the overchurching of old towns was peculiar to that region; but I find worse conditions in Ohio than I ever saw in Massachusetts. The rural communities here are decaying, just as in Massachusetts; the country villages are depopulated by the growth of the cities, and in nearly all these old towns there is a ridiculous excess of church organization. It is not at all uncommon to find six churches in a population of one thousand people—most of them dying of gangrene or anemia; and although the breath of life seems to be in them we find that the respiration is mainly artificial—that it is sustained by a vigorous working of the bellows with home missionary money contributed by the city churches. In most of these stationary or decadent communities one or two churches could be fairly maintained, and one or two would be far more useful than five or six. Manifestly, this is the first place to apply the principles of Christian union, but it is the last place, I fear, in which they will be applied. The outlook in this direction is not very cheering. The rural Ephraim is pretty firmly joined to his sectarian idols.

In the new towns of the frontiers the need of the enforcement of this principle is also manifest. The strife of the different home missionary agents for possession of these new communities has sometimes led to very unseemly exhibitions; but there has been, I am told, some mitigation of this curse. Attempts have been made to introduce a little Christianity into this business of planting churches. There are those who have been bold enough to say that Christian churches, situated in the same community, are neighbors, and that the law which bids us love our neighbors as ourselves is binding upon them. It has even been intimated that there is no good reason why the agent of a home missionary society, engaged in pushing the interests of his denomination in the new communities, should not be a Christian gentleman—observing in his conduct the laws of courtesy and

comity to which other gentlemen are amenable. Such considerations have, I am told, been prevailing increasingly on the frontiers. The outlook in that direction is more cheering.

In the cities, the work of propagandism goes on without much reference to Christian principles. Each



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denomination pushes its own enterprises with small regard for the welfare of the enterprises of its neighbors. The law that prevails is the survival of the strongest. Mr. Fiske says that this is not the law of civilization; that it only rules among brutes and barbarians; that as tribes emerge into civilization they cast off the brute inheritance and govern themselves by a higher law—the law of sympathy and co-operation. But the sectarians still trust in the law that rules over the lower kingdoms of nature. I have been told by a pious and devoted denominationalist, when urging consultation and Christian consideration in the planting of new enterprises in cities, that competition was the right principle for church extension; that it was idle and even mischievous to try to regulate such matters by considerations of comity; that the only sensible way was the way of the most; let each denomination rush into every promising field,

and push its enterprises with all its might and let the strongest win. Not many are ready to avow this principle, but the great majority act upon it. Is it not strange that in a day when evolutionists repudiate this law of strife as ethically defective, and when political economists clearly recognize the waste and destruction of unchecked competition, our denominational propagandists should still be leaning upon it as the regulative principle of their work?

These are the three places in which the sectarian scandal is most injurious, and the realization of the principles of Christian union is most difficult. And what are the remedies for this state of things?

It may help a little toward better conduct to reflect that what we call Christian *union* is, in substance, nothing but the application to ecclesiastical life of the Christian law. The simple question is, "Will you, as churchmen, as denominationalists, govern yourselves in all your relations to one another by the law of Christ? Will you love your neighbors as yourselves? Will you accept this as the rule of your life: 'Doing nothing through faction or vain-glory, but in lowliness of mind, each counting others better than himself; not looking each of you to his own things, but also to the things of others?' If you will not accept and obey this law as the law of the relation of your churches to one another, what right have you to profess or call yourselves Christians? And if you will accept and obey this law, all your sectarian scandals will speedily disappear."

Another step toward the realization of this good end is a vigorous protest against the cant of Christian union as uttered by people who do not mean to behave like Christians. For my own part I am done with swapping pious sentiment on this subject with people who go out of the union meetings and push their sectarian projects on the basis of a cut-throat competition. Let us beware of this leaven of the Pharisees which is hypocrisy.

A more fundamental, and perhaps a more practical, remedy is the enforcement of a new theory of the Church. We may say that theories are of small consequence; but it may be well to remember that it was a theory of the State that bombarded Fort Sumter, and a theory of this nation that triumphed at Appomattox. If the right theory of the Church can only be clearly discerned by all Christian people, we should, I believe, find ourselves in the open path to a substantial and practical unity.

What is the right theory of the Church? Where shall we look for the authoritative statement? I am not inclined to think that the New Testament gives us stereotyped forms, whether of doctrine, or of ritual, or of polity. I should not expect to find in the Acts of the Apostles or in the Epistles of Paul any formulated scheme for the organization and government of the Church. The New Testament gives us constructive ideas and principles, and leaves each generation free to work them out in its own way. The spirit is constant, but the form constantly changes.

The constructive idea of Christian polity, as it is outlined in the New Testament, is the idea of the

municipal Church. So, at any rate, I read the New Testament. The Church in any community included all the Christian people in that community. In any town or city there was but one Church. The Church at Antioch, the Church at Jerusalem, the Church at Corinth, the Church at Ephesus, are constantly brought to our notice by the New Testament writers. There is no intimation that any of these churches was gathered in a single congregation; there are several indications that this could not have been the case. Probably there were in some of these cities several congregations, but there was only one Church. It may be that there was considerable variety of ritual, and that different intellectual conceptions of the Gospel prevailed in different congregations. Each of these congregations had its own officers, teachers, leaders, but all the congregations were united in the one Church. This municipal Church recognized itself, I suppose, as responsible for the Christianization of its municipality; all the congregations were for this purpose one body; and over this body some kind of supervision was exercised, sometimes by a board of elders, sometimes by a chief pastor or superintendent appointed for this purpose.

The municipal Church differs widely, it will be seen, from the national sect, composed of all the people in any State or nation who think the same thing or pray in the same form, or baptize in the same way, and of no others; and which includes, in any community, only a fraction of the Christian population; it differs widely also from the Congregational Church, which consists of a single local congregation. The municipal Church embraces all the Christian disciples of the municipality. It is founded upon the idea that the primary business of the Christians in any community is to Christianize that community; that their obligation to co-operate for this purpose is a great deal stronger than the obligation of any of them to co-operate with other congregations in distant cities for the propagation of a few theological or ritualistic fads of their own; and that their primary Christian duty is not done until they are firmly and compactly banded together for the systematic and thorough evangelization of their own community.

Now, I believe, for my own part, that if there is one central and constructive idea of polity in the New Testament this is the one, and I am persuaded that we shall never attain unto any sensible or successful Christian union until we have clearly comprehended this idea and heartily adopted it.

Just how we are to effect this consolidation of the Christian forces in any community is a secondary question. It might be done by choosing a Board of Superintendents, consisting of one representative of each denomination, and committing the supervision of the work to them. It might be done by selecting some one man, beloved and trusted by all, as chief pastor or bishop, and giving him the oversight of the work, with such a board as I have suggested, for his council.

Possibly this would meet the demand of our more liberal Episcopal brethren for the attainment of unity

through Episcopal supervision. If the liberty of the Municipal Church to choose its own superintendent could be conceded, the crux of sectarianism might be solved.

Under this order, each congregation would be free to develop its life in its own way; it might teach Calvinism or Arminianism; it might worship with a Prayer Book, or by the formless rites of the Quakers; it might sing the Psalms of David or the songs of Sankey; but it would recognize the other congregations round about it as members of the one Church; it would be in constant conference with them, and it would co-operate with them in supplying the neglected fields in caring for the outcasts and in building up the Kingdom. No new enterprises would be started except by approval of the Advisory Board and the Superintendent; the shameful waste and scandal of sectarian competitions would be avoided, and the work carried forward with unity and efficiency.

There would be no reason why the churches of each denomination should not continue to contribute to the missionary boards of their several bodies, and to

maintain their State and National organizations. Nevertheless, it is to be hoped that the existence of the municipal Church would tend to develop a municipal consciousness—that the bonds of fellowship binding Christians of the same community together would grow stronger and stronger.

One great reason why the problem of municipal reform is so difficult is found in the fact that there is among the good people of the city so little unity. The organization of the municipal Church is what is needed to develop and foster this unity. It must be fundamentally a religious unity; there is no other sufficient bond.

The plan, I need hardly say, is just as applicable to small towns as to large ones, to new communities as to old ones. The Christians in the decaying towns and in the frontier "cities" need nothing so much as to recognize the fact that there can be but one Christian Church in any community. When they get that idea into their heads they will be able to see that it is poor economy for one small family to keep up half a dozen kitchen fires.

## V. PROGRESS OF THE "CIVIC CENTRE" MOVEMENT IN ENGLAND

IT is gratifying to be able to report that the Civic Centre movement, as described by the REVIEW OF REVIEWS last winter and so fully elaborated in Mr. Stead's address upon the "Civic Church of Newcastle," has been making steady progress. The object which Mr. Stead has at heart and which he has urged at public meetings in a score or more of the large commercial and manufacturing towns of England, is admirably applicable to the United States. There are, indeed, reasons why the plan should be more easily inaugurated here than in England. The publication in the American REVIEW OF REVIEWS of Mr. Stead's Newcastle address has already had the effect to aid in the promotion of kindred movements in a number of American cities. Thus, initial steps have been taken in Philadelphia, in Oakland, Cal., in Washington, D. C., and elsewhere. It is due to those of our readers who have expressed their interest in the general plan that we should make some further report upon its progress in England. Of the Newcastle Centre it may be merely remarked that it holds steadfastly upon its way with prospects of great usefulness.

### THE BRIGHTON CENTRE.

The Brighton Centre is organized upon a very broad basis, and has begun its work most hopefully. Moreover, it has gone about its business in precisely the manner Mr. Stead most cordially desired. Although the movement had its initiation in an address made at Brighton by Mr. Stead, it was obvious to

him that its success must depend wholly upon the Brighton people themselves, and that its prospects of usefulness would be far better if it were regarded as a purely indigenous undertaking and not as a movement instituted expressly by Mr. Stead and his particular friends and disciples. The *Co-operative News*, published at Brighton, contains in a recent issue an article by Mr. Alfred Hood, which gives a good account of this "New Civic Centre." We cannot render our readers a better service than to quote a page from his description:

At Brighton, after Mr. Stead's visit, the committee met to discuss what should be done. It was said, over and over again, that there was no need to follow any particular man, and that there was no need to adopt the programme of any one person. It was felt, indeed, that the people of Brighton ought to know best what are the needs of Brighton, and that therefore they had better formulate their own scheme. Early in the present year, therefore, the band of men and women who were called together last December formed what is now known as "The Civic Centre;" and, in February, 1892, they issued a circular letter, in which it was stated that: In a town like Brighton, where there are so many churches and philanthropic societies, all seeking in various ways to overthrow wrong, to exalt right, to help the weak, to guide the strong, and to build up a nobler manhood and womanhood, it is felt that much energy would be saved and more good accomplished if all those who seek righteousness could be brought into closer touch with each other. To this end it is desired that a "Civic Centre," a kind of "telephonic

exchange," should be *developed*, irrespective of class, or creed, or party, which should include, as far as possible, representatives of every society in the town which seeks for the betterment of mankind.

Thus it will be seen that the Civic Centre of Brighton is wider in its basis than the Civic Church of Newcastle; and as it already has a large number of working men and women within it, and hopes to have still more, its minimum annual subscription is fixed at one shilling, whereas that of the religious conference in the north is fixed at half a crown. The Brighton Civic Centre desires, moreover, not only to have representatives of the various societies of the town, but, as far as possible, to have elected delegates. At its last meeting, therefore, it was unanimously resolved to invite every trades union and friendly society to send two delegates as their representatives, so that these various bodies of working people shall be kept in touch with the work of this central committee, or "telephonic exchange." It may here be added that the Brighton Equitable Co-operative Society has nominated its president and vice-presidents as delegates, and that Mr. G. J. Holyoake has been elected as a vice-president of the Civic Centre.

#### THE PROGRAMME.

But a difficulty very soon arose. Before people would join this "Civic Centre," they wanted to know what it was for, and what it meant to do. There has, therefore, been issued the following programme, with the full understanding that it only indicates the kind of work which it desires to see carried out, and with no intention of tying its own hands:

1. Decrease of public houses and enforcement of the laws concerning the liquor traffic.
2. Enforcement of the laws against gambling, especially against juvenile gambling.
3. Better lighting of back streets and slums.
4. Improved dwellings of artisans.
5. Increase of public bath accommodation and the establishment of wash-houses.
6. Increase of technical and moral education.
7. To secure shorter hours of labor where needful, and seats in shops for assistants.
8. The establishment of free news rooms.
9. Gymnasiums and swimming accommodation for boys and girls.
10. Provision of more open spaces and of playgrounds for children.
11. The election of suitable persons for public bodies.
12. Strengthening the hands of the vigilance committee.
13. To secure shelters for flymen.

Some one may say: A very good programme—a good baker's dozen! But how will it get carried out? To this I would answer: "Where there's a will, there's a way," and the Civic Centre has the will, and doubtless will find the way. But it is not the object of the Centre to do the work of any other society, or for any other society. Its business is to urge all public bodies, and all public men and women, to work harder, and especially more faithfully for the well-being of their fellow-citizens. Its business is to strengthen the hands of all real workers for the good of man, to bring them into closer sympathy with each other, and to foster true union and co-operation.

Already the Civic Centre has held fourteen meetings this year, including committee meetings and the public meeting in the Pavilion, which it called to advocate the establishment of free news rooms in various parts of the town.

It so happens that the fourth item in the above programme was really the first to engage the attention of the

Civic Centre. The Corporation of Brighton, having condemned certain areas in the town, has bought land where artisans' dwellings are to be erected for the people thus displaced by the demolition of their insanitary houses, and it was felt here was an opportunity not to be lost of urging the Town Council to build the new artisans' buildings itself, and to keep them as town property. In this way it was hoped that the people might get better houses at lower rentals than if the work were done by speculative builders; and further, that the town would keep control over the buildings, and prevent overcrowding.

#### HOW TO WORK THE PROGRAMME.

The Civic Centre is not without hope that the eleventh item in its programme, which deals with the election of suitable persons on public bodies, will eventually give it power to carry out all the other items in due course. Being a central committee, formed irrespective of class, or creed, or party, or sex, and thus incorporating into its ranks men and women of resolution, who are determined that something shall be done, as much as possible shall be done, for the good of the people, the Brighton Civic Centre will not rest content till those, if any such exist, who stand in the way of the public good shall be compelled by public opinion to stand aside and make room for better men, who will join heartily with them in making the lives of the people healthier, purer, more full of joy. And, finally, this new Civic Centre hopes that before long similar public bodies will arise in every town of the kingdom, and be the means of elevating and blessing the whole nation.

#### ACTIVE WORK BEGUN.

Already the Brighton Civic Centre has taken active steps toward the accomplishment of several desirable ends. The fact that it comprises not only representatives of the religious bodies of Brighton, but also of the trades unions and other civil bodies and associations, gives its expressions of opinion in practical affairs a great weight. It has, in the first place, undertaken to secure a better administration of the liquor-selling laws and ordinances and to diminish somewhat the number of drinking places by securing the abrogation of licenses in the case of liquor dealers against whom any misconduct has been reported. It has also undertaken to secure for Brighton a series of free public news and reading rooms, such as one finds in a considerable number of English cities. In both of these practical steps it has proceeded with such prestige, and with such good judgment and moderation of tone, as to insure almost certain success. There can be but little doubt of the great and progressive usefulness of the Brighton Civic Centre.

#### THE MANCHESTER SOCIAL CRUSADE.

In February Mr. Stead addressed at Manchester the Congregational clergymen and laity of that city, Salford, and the general region. As a consequence there has been initiated a movement entitled "The Social Crusade." As yet it is too soon to secure a report of the practical work achieved by this organization, but its constitution may well furnish hints for those in our American cities who may be proposing some similar kind of undertaking. The constitution is as follows:

I.—TITLE.—"The Christian Social Crusade of Manchester and Salford."

II.—OBJECTS.—To obtain information as to the moral and social condition of the people in Manchester and Salford.

To devise schemes for the removal of moral and social evils, and for the promotion of purer and more satisfactory conditions and modes of social life, as part of the duty of Christians in relation to their fellow-citizens.

To develop and direct the interest of Christian people in regard to the moral aspects of the actual social life of the people.

III. MEMBERSHIP.—Subscribers of 2s. 6d. per annum who are willing to co-operate in the crusade.

IV. OFFICERS.—President, treasurer, convener, minute secretary, statistics secretary, corresponding secretary, financial secretary.

V. MEETINGS.—Monthly, of all members.

VI. COMMITTEES.—A. *Information Committees*. 1. Public house committee. 2. Gambling committee. 3. Brothels' committee. 4. Temperance organizations' committee. 5. Wholesome recreation committee. 6. Ragged schools, lads and girls clubs' committee. 7. Homes, refugees, etc., committee. 8. Public worship and Sunday school attendance committee. B. *Executive Committees*. 1. Temperance legislation committee. 2. Gambling suppression committee. 3. Social purity committee. 4. Coffee rooms, "Tee-to-tums," etc., committee. 5. Popular entertainments' committee. 6. Labor bureau. 7. Recruiting committee. 8. Electoral vigilance committee. Each committee to consist of six members and a secretary and convener.

#### THE MOVEMENT AT ROCHDALE.

As recently as the 10th of September Mr. Stead has been called to the famous manufacturing town of Rochdale to address a series of meetings held to get into operation a movement to secure the general co-operation of all the good forces and agencies of the city for the municipal well-being. The first meeting was held on Saturday afternoon under the chairmanship of the Mayor of Rochdale, Mr. Stead making an address upon his view of the Church in Rochdale and what it might do and accomplish. This conference was one for free discussion. In the evening a great public meeting was held, presided over by Archdeacon Wilson, to discuss the question, "How to bring about true co-operation among the churches in Rochdale." The following resolutions were adopted:

First resolution: "That it is desirable that members of the various churches in Rochdale should work heartily together in social and moral reforms and in all that concerns the public welfare, and, in particular, in promoting temperance, purely in public and private life, the health and recreation of the people, and in saving and elevating the most neglected and helpless class."

Second resolution: "That as this result is most likely to be attained by the formation of a Christian Conference for the discussion of questions of practical religion and civic life, and for giving expression to Christian opinion thereon, this meeting resolves: 'That such a conference be formed in Rochdale, and that it shall meet at least three times annually, and shall be composed of persons of both sexes who wish to combine for the foregoing objects.'"

3. "That . . . be appointed as secretaries to issue invitations to all ministers of religion, members of the Town Council, guardians of the poor, leaders of labor organizations and others known to be interested in social and

moral questions, and make the necessary arrangements for the first meeting."

There were also several meetings the following day devoted to similar themes. The result will undoubtedly be a broad and strong practical movement in the town famous for its pioneer work in the cause of distributive co-operation.

#### IN LIVERPOOL, CARDIFF AND ELSEWHERE.

Mr. Stead also accepted invitations to address conferences in Liverpool in September, the movement having already made a beginning there, with an altogether hopeful outlook. There is no city in Great Britain in which such an organization might expect to find a wider scope and more inviting field than Cardiff, and we are informed that the constitution and working programme of the "Cardiff Union Council" was adopted in May. It was not expected that a great deal of active work should begin until the autumn. In the important town of Swansea also the movement was initiated in the month of May, and in Birkenhead, Chatham, Burnley, Walsall and numerous other towns, something has been accomplished.

#### THE GLASGOW SOCIAL REFORM CONFERENCE.

A movement, wholly similar in its scope, has been undertaken in Glasgow under the most influential auspices, both religious and civic, as the following quotation will show:

The work in Glasgow began in a conference held in the Hutchesons' Hall, 2 John street, on December 4, the Lord Provost presiding. It was summoned by the Presbytery Committee, but the following public bodies appointed representatives: Established Church Presbytery, Free Church Presbytery, United Presbyterian Church, Episcopal Church, Barony Parochial Board, City Parochial Board, Govan Combination Parochial Board, Merchants' House, Trades' House, Landlords' Association, House Factories' Association, Trades' Council, Charity Organization Society, Social Union, Ruskin Society.

The following subjects were submitted for discussion, placed in the order of urgency:

1. The organization of labor centres, where work may be provided for all who are willing to work.
2. The housing of the poor, and practical suggestions for the improvement of their dwellings.
3. How to provide rational and pleasant recreation for the citizens generally, and especially for those with slender means.
4. The condition of the class guilty of minor offences, in relation to short terms of imprisonment.
5. The vagrant class: How to put down vagrancy and rescue the children of vagrants.

Several of the committees appointed at that meeting have already submitted reports, which are full of significance, and which show great courage in the innovations they suggest. Those who may have read an article of mine in the *Century Magazine*, some two or three years ago, describing the social activities of the municipal government of Glasgow, will not be surprised by the recommendations these committees have now made of a series of labor bureaus and a

series of municipal recreation and amusement centres, to be distributed through the crowded localities of the town.

Without entering into any detailed account of this new Glasgow movement, which I hope at another time to describe at length, I may simply say that it seems altogether likely to result in the accomplishment of reforms which should attract the attention of

crowded industrial centres in all parts of the world. The idea of a federation of all the institutions and agencies which have at heart the religious and moral improvement, the physical and educational advancement, and the innocent recreation and amusement of town populations, is too valuable to be allowed to remain untested in any modern English-speaking community.

## VI. THE REUNION CONFERENCE AT GRINDELWALD.

THE readers of this magazine were apprised early in the season of the plans which had been devised by the Rev. Dr. Henry S. Lunn, general editor of the *Review of the Churches* (London) for a series of inter-denominational religious conferences under a pleasant vacation environment at Grindelwald in Switzerland. The plans partook at once of the nature of co-operative holiday sojourning and of serious discussions designed to bring into closer harmony all branches of Protestant Christianity in Great Britain. The programmes provided for a large number of addresses and discussions in July, a comparative suspension of effort in August, and a renewal of active sessions in September.

The great feature of the July meetings consisted of a presentation and discussion of the question upon what basis it might be possible to secure some kind of an ecclesiastical union between the Church of England and the leading bodies of English Nonconformists. Besides this discussion, there were important special addresses, followed by brief debate. One of these was the Rev. Hugh Price Hughes' fine address upon "National Christianity," a portion of which we reprint in this number of the REVIEW. Another was a noteworthy paper upon the Reformation from the Congregational standpoint, presented by the Rev. Dr. Mackennal, a well-known Congregational leader and thinker. The Rev. W. Hay M. H. Aitken, a learned clergyman of the Established Church, led an important discussion by presenting a paper upon "Points of Contact in Opposing Views on Eschatological Subjects." These addresses are published in the *Review of the Churches* for August 15.

The whole tone of the discussions was most encouraging to those who hope that it may yet be possible for the Established Church and the Presbyterians, Congregationalists, Methodists and Baptists to find a basis for fusion into a truly National Church. The Rev. Canon Fremantle and the Rev. Mr. Aitken, who were the most prominent representatives of the Church of England, among the Grindelwald speakers, were quite as full of the spirit of concession as were any of the representatives of Nonconformity. The Rev. Mr. Aitken presented the plan set forth by the Anglican bishops in the famous "Lambeth Pro-

posals" with great persuasiveness. The Lambeth Proposals, as our American readers may not all understand, are an address drawn up by a conference of the ecclesiastical leaders of the Church of England, setting forth a plan upon which from their point of view a reunion of English Protestantism might be accomplished. There is nothing whatever in the Lambeth Proposals which need offend any Nonconformist, except possibly the retention of the order of bishops. Upon this point Mr. Aitken is reported by the *Review of the Churches* to have made the following very interesting remarks:

### TWO VIEWS OF THE EPISCOPAL OFFICE.

Among Churchmen two prominent views were taken as to the episcopal office. Some regarded the bishops as the direct successors of the Apostles, armed with all those supreme prerogatives of Church government which belonged to them. Others regarded them as ministers of the Church occupying a position of precedence, and therefore of authority, but not regarding them in the full sense of the word as a distinct order, but rather as a class of ministers who, by the good providence of God, had been pushed into a position of eminence, and whose position of eminence worked for the good of the Church. If such varied views could obtain among those already members of the episcopal community the acceptance of the historic episcopate in some modified form would not necessarily imply upon the part of intelligent Nonconformists the acceptance of any particular theory respecting it. Prominent Nonconformists had told him that they would meet them half way, barring the theory of Apostolical succession. But there were scores of Churchmen themselves who did not believe in the theory. There were numbers who did, of course; but he ventured to say that the majority of clergymen did not. That being so, the presence of such a theory among them, and its interpretation of the episcopal office in the light of that theory, need be no stumbling-block to reunion.

### A PROPOSED BASIS OF AGREEMENT.

As a principle he thought they might lay down that where two classes of persons endeavored to approach each other with the view of union, in whatever particular, there is a conscientious conviction on one side, and no conscientious conviction on the other, there should be a disposition to yield on the side where a conscientious conviction is not involved and no disposition to yield so far as to involve a breach of conscientious obligation on the

part of that side where a conscientious conviction lies. The question was raised as regards Churchmen: Do you regard the historic episcopate as a matter of conscience?" and they would reply, "We do." If they, on the other hand, asked the Nonconformists, "Do you regard the total severance of all connection with episcopal authority as a matter of conscience?" and they replied, "Yes, we do," then reunion was hopeless. If it was a matter of conscience on one side to retain the bishops' authority, and on the other not to recognize their authority, then they must give up the case. But if the reply of the Nonconformists was this: "We do not regard it as a matter of conscience; we have our history—you have yours; we have gone on very well without bishops, but we want to approach you—you have approached us; if it is a matter of conscience with you that this order must be retained, it is a matter of conscience with us not to assign to that order what it has no right to claim; but if you do not demand of us, by accepting any formulas, that we shall recognize your position, but simply demand that we shall bring ourselves into contact with this institution, it is not a matter of conscience to have nothing to do with the laying on of hands for those who occupy the position indicated by the term bishop"—if this was the reply, and it was not a matter of conscience, then according to the principle he had endeavored to lay down, they who were not under an obligation of conscience ought to be ready to meet the concessions of those who were under an obligation of conscience. They might retort that that would be a one-sided bargain; but would it?

#### THE CATHOLICITY OF THE LAMBETH PROPOSALS.

The document issued by the bishops filled him with amazement when he considered the qualities of a bishop. It was said that the first great requirement for an occupant of the episcopal bench was caution. When the bishops looked down from the heights of Lambeth Palace upon a divided country, Christian warring against Christian, and hearing the cry of England's disunion ringing up into the ears of the Almighty, weaker spirits among them would have said, "We must be conservative, we must stand up for our position; pædo-baptism, for instance, we must put our foot down there!"—but there was not a word about it! He wished them to consider all the points which the prelates—these cautious men—had waived in the intensity of their desire to co-operate in the promotion of Christian union. They had waived all claim for the extension of the Anglican system into the various denominations by which the Anglican system was surrounded. Fifty years ago an archbishop's hair would have stood on end at such a proposal! They made no claim to interfere with any methods employed by their co-religionists. If they liked a liturgical service they could have one; if not, they could do without. When they considered that in the time of Charles II that ruinous expulsion from the Church of a number of clergymen who became Nonconformist ministers was all about a miserable question of wearing a rag of surplice, and remembered now that the bishops with one voice were prepared to lay aside all such considerations, could they regard that as a small matter or as yielding nothing? The Thirty-nine Articles again—which some of them were so fond of and which some were not so fond of—were no longer to be an indispensable condition of reunion—and a very good thing, too! But it must have cost the bishops no small twinge and pang to suggest Home Reunion apart from the Thirty-nine Articles. Then that wonderful composition—which he would like to see relegated to the British Museum—the Athanasian Creed, was gone. They might have said, "We must



DR. HENRY S. LUNN AT GRINDELWALD.

insist upon the Apostles' Creed and the Nicene Creed," but they said nothing at all. It was clear from what he had said that great concessions had been made, the spirit of charity had been exhibited, the right hand of fellowship had been stretched forth, and the question now was:

ARE NONCONFORMISTS WILLING TO MAKE CONCESSIONS; willing to grasp the hand that had been extended so that actual organic union might be restored to their divided land? It being a principle with Churchmen that the historic episcopate should continue, was it a matter of principle and conviction with the Nonconformists present and throughout the land to have nothing in the world to do with it? He was hopeful that the answer would be: "No, it is not a matter of principle, but it is a matter of

conscience to see that our liberties are not interfered with. If there was any inherent indisposition on the ground of principle to have anything to do with the episcopal office, was it possible to assume this position: "If there be anything in episcopacy by all means let us have the benefit of it, and if there be nothing in episcopacy by all means let us avoid allowing it to be a bar to the re-



REV. CANON FREMANTLE.

union of Christian bodies?" How could they work that out?

DR. MACKENNAL'S REPLY TO MR. AITKEN.

The Rev. Dr. Mackennal opened the discussion on Mr. Aitken's address with an acknowledgment of the large spirit of catholicity which breathed through the Lambeth Proposals of the Church of England bishops. He had been struck with the marvelous spirit of generosity and of self-abnegation which characterized the various articles. The bishops had made four principal affirmations, the first three of which Dr. Mackennal regarded as model statements tending toward complete unity. These three enjoin, first, the acceptance of the Bible; second, the earliest and most universally accepted creeds of all Christian churches; and, third, the generally accepted Christian sacraments. But Dr. Mackennal objected to the fourth affirmation of the bishops, which held to the historical episcopate as a necessary article of faith. He felt that the bishops were exalting a non-essential matter

to a place of equal rank with the great fundamentals of Christian faith and church organization.

#### CANON FREMANTLE'S PRACTICAL SUGGESTIONS.

The Rev. Canon Fremantle dwelt especially upon the necessity for union in the practical mission of the Church in the world, and deplored the too great prominence that public worship has had accorded to it in the life and functions of organized Christianity. His views are reported as follows:

"Unless they got over that narrow idea which confined the Church to public worship and its adjuncts, and took in the broad view of Christianity as embracing the life of mankind as a whole, they were put into a forced position in seeking for reunion; and reunion, if attained, might prove to be the greatest curse they could have. Our Saviour did not redeem men simply that they might worship together publicly and have a few adjuncts of beneficence connected with it, but He redeemed the whole estate of man in all its branches. He did not merely form an organization for public worship, and yet the whole of that discussion had been upon organization for public worship. He did not want in any degree to put any slight upon public worship or upon its ministers, but to exalt the one function of public worship and call that the Church, and to call those who conducted public worship ministers to the exclusion of all the rest was to pervert Christianity.

#### THE PRIESTHOOD OF ALL BELIEVERS.

The Reformation was Luther's great affirmation of justification by faith and the universal priesthood of all believers. He held that he who judged rightly was the minister of God. Tyndal, the great reformer, who had been too greatly neglected, held in the most distinct manner that the king's law was God's law, and that when men went to the judge to have it administered they went to God. So in every part of human society, where two or three were gathered together in the name of Christ, not only for prayer, but for life of every kind, there was Christ in the midst of them. Until they admitted that they were in danger of making public ceremonial of supreme importance, and giving birth to all the unreality, hypocrisy and the evils which our Saviour denounced. If they could agree to live the Christian life together, to make the whole body of the people altogether Christian, and to keep their minds fixed on that great end, all those questions of Apostolical succession, the laying on of hands, baptism, and so forth, would seem—he did not say unimportant, but in a secondary or third grade.

#### HOW TO ATTAIN REAL UNION.

In order to do that they must fix their minds steadily upon those great social questions which awaited settlement, and recognize in it common service on behalf of Christ. The saddest conceivable spectacle was that of men refusing to take part in social movements because they were not connected with their own places of worship. Personally, he would be quite prepared to go on as at present if men would all agree to work together. The liberty of the pulpit he considered an essential matter, and if they could have some council in the different parishes where they could focus all Christian effort it would be a good thing. But little was required beyond those two points. In the second place, all such matters as they had been discussing should be placed in the second rank. Righteousness, truth, faith and episcopal succession must not all be placed in the same line. No, faith and righteousness first; those were the things by which they were saved, and which

Christ came to bring about. Human arrangements must come afterward, however sacred they might be. Lastly, all these things could not be done without great self-sacrifice. They must follow Jesus Christ, who sacrificed Himself. From the moment when Christ declared that ceremonial could not be put in the same rank as righteousness and faith, He was rejected by the Pharisees. It was an excellent thing to wash the hands before dinner, but if such an act was demanded as a part of religious teaching, away with it! It might be so with those who took the same line of action; but let them place the essentials first, and the other matters could be settled afterward.

#### VIEWS OF THE EDITOR OF THE "CONTEMPORARY."

There followed a speech by Mr. William Percy Bunting, editor of the *Contemporary Review*, who is one of the most active Methodist laymen in Great Britain. He brought the disputed issue of the episcopacy to a practical point by asking Mr. Aitken if Anglican bishops under the terms of the Lambeth Proposals would or would not accept as true bishops in a scheme of reunion the Methodist superintendents in the United States commonly designated as bishops, and a like order in England, if the Wesleyan Methodists of that country should decide to follow the American branch of Methodism in instituting such a body. "I am very glad," said Mr. Bunting, "that the Lambeth Conference puts its faith in the historic episcopate instead of attempting to define a bishop—to show exactly how he should be appointed, what powers he must have, how long he must remain in a diocese, and how long he should continue to hold the episcopal office. Instead of attempting to define all these things, it made a frank appeal to history, and I am quite content to accept it." Mr. Bunting proceeded to express the conception of an evolution in religion, as in politics, that was working from within and that would eventually bring about the federation of the churches, just as the development of modern political ideas is tending toward larger political unities and understandings among the peoples and nations of the world.

#### CANON FREMANTLE'S SUMMING UP.

We may well conclude this brief report of the Grindelwald Conference by quoting from two accounts of it subsequently written by the Rev. Canon Fremantle and the Rev. Hugh Price Hughes. Canon Fremantle writes as follows in the *Review of the Churches*:

##### SOMETHING DONE.

These gatherings in Switzerland have shown that Christian unity, at least for purposes of friendly conference, is a reality, and can stand the strain even of the most burning questions. It is probable that, if they are carried on again in some place as accessible as Grindelwald or more so, the numbers who will take part in them will become excessive. Is it necessary, it may be asked, to go to Switzerland? May we not meet with still greater effect at home? Or, if the holidays abroad are so important an element, might not the home meeting take place at some other time in the year? The Church Congress has shown that this is possible for Episcopalians, with the most salutary result. Why should not the Church Congress open its doors to Nonconformists? Or why should not a Christian Congress take place from time to time in one of the great English towns? It would seem, from our experience

at Grindelwald, that we are ripe for this; and the effect of such a congress, if successful, would be incalculable.

Another practical inquiry which is forced upon me is this: Is it not possible to begin some common Christian work at once? I would not suggest common worship first, but social work undertaken in common. It is not easy;



MR. W. PERCY BUNTING,  
Editor of the *Contemporary Review*.

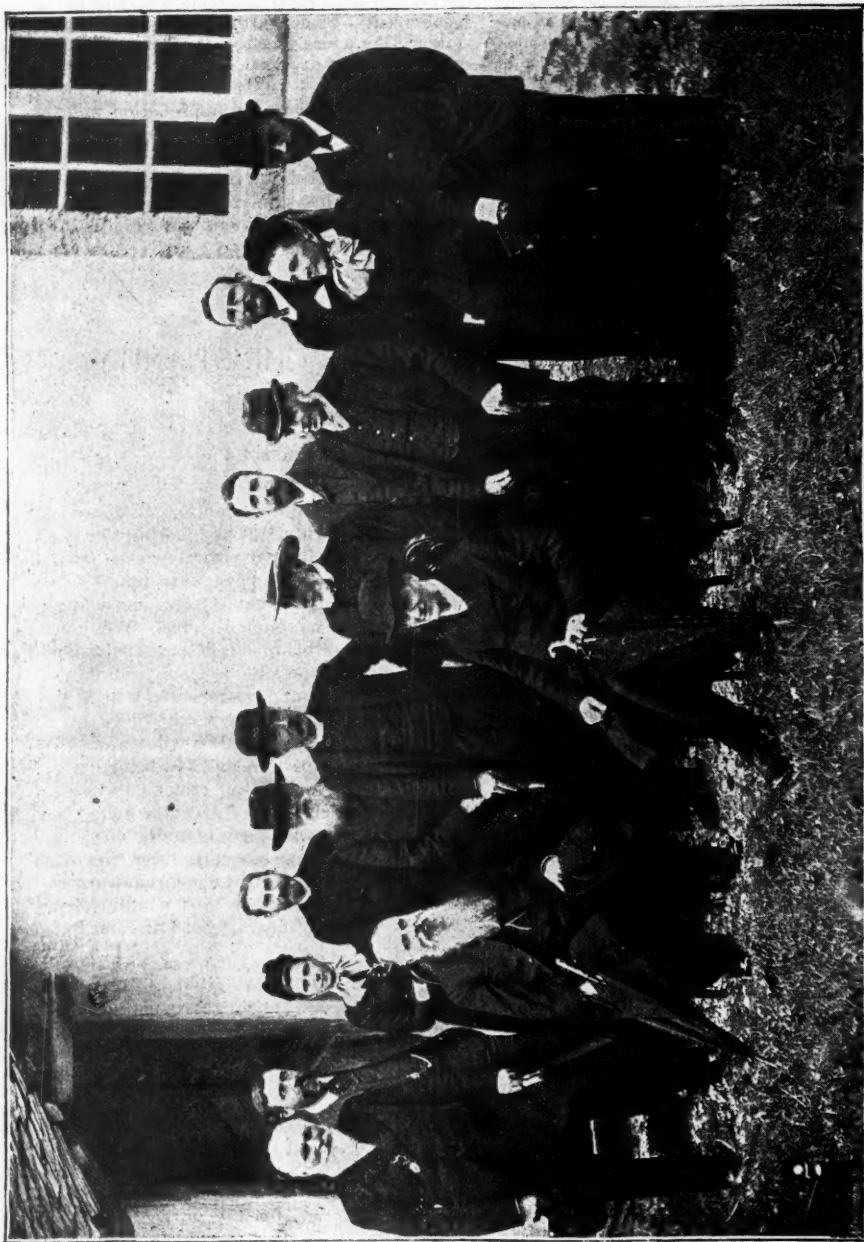
for almost every work of charity has been overlaid by denominationalism. But is there no privileged locality where Christian visitation—the relief of poverty, the better housing of the poor, the promotion of temperance and other kindred works—can be carried on in common by all who will set their hands to them in Christ's name? One such experiment successfully carried out would be the best outcome of our conferences. It would serve as a model for other localities, and each step thus taken would lead men to trust each other more, and to aim at further progress, in unity, with results for which we silently pray, but of which the hope baffles sober expression.

A larger view must be taken of the Church, as a society existing not primarily for public worship and doctrinal teaching, but for the conduct of life in its widest sense. If we come to admit that the family, the social, municipal and political life, the lay and practical life, lived out in the Christian spirit, are most really Church life, the common effort after these, and the building up of the kingdom and righteousness of God, may gradually lessen our denominational differences till they drop away as a mere anachronism.

#### HUGH PRICE HUGHES' SUMMING UP.

And in his own paper, the *Methodist Times*, the Rev. Hugh Price Hughes expresses the following hopeful views:

It has been proved that the ecclesiastical differences between Anglicans and Dissenters are not so vital and insurmountable as to forbid the hope of ultimate reunion. The attitude of the Anglican divines, and especially of Mr. Hay Aitken, was most gracious and conciliatory. They made, even at that stage, concessions so enormous



Mr. Horton. Mrs. Hughes. Hugh Price Hughes. Dr. Lunn. Rev. J. B. Heard. Mr. Battersby. Mr. Buckland. Rev. H. Stead.  
Dr. Glover. Rev. Hay Atken. Dr. Mackennal. Canon Fremantle. Mr. Bunting. Sister Katherine.

SPEAKERS AT "THE REVIEW OF THE CHURCHES" REUNION CONFERENCE, GRINDELWALD.

that if their predecessors at the Savoy Conference, in the reign of Charles II, had displayed similar reasonableness Dissent would never have assumed vast proportions in this country. Churchmen have set an example which we Nonconformists, in the name of Jesus Christ and in harmony with His prayer, are bound to follow. Our leaders have never yet realized what vast and unprecedented concessions the Lambeth Manifesto of the Anglican bishops expresses or wishes. Happily, nothing was said by any of the representatives of important Dissenting communities which would justify the dread that nothing could be done. Congregationalism is obviously further from Episcopalianism than either Presbyterianism or our own connectionalism; and yet the best representatives of Congregationalism, partly in public and partly in private, admitted that the tentative overtures of Mr. Hay Aitken

furnished a sufficient basis for preliminary conferences. It may take thirty years to consummate an organic reunion of the great British Churches, but the ice is broken, and it is demonstrated that there is nothing in our divergent creeds to hinder further prayer, inquiry and consultation. For a long time to come these *pourparlers* must be informal and unofficial, but they will be none the less practical and useful on that account.

Dr. Lunn has won the approbation and thanks of generous men in all English denominations for the remarkably successful manner in which he has arranged and carried out the Grindelwald Conferences. His success this year must unquestionably lead to efforts even more ambitious and yet more fruitful in the years to come.

## VII. THE MEANING OF NATIONAL CHRISTIANITY.

BY REV. HUGH PRICE HUGHES.

[FROM A SPEECH AT THE GRINDELWALD CONFERENCE.]

NATIONAL righteousness, we are all agreed, is a moral impossibility except on a Christian basis. I hold, according to the fine saying of Lafates, that for every State in Europe there are only two alternatives—Christianity or despair. Those of us who do not believe in the establishment and endowment of any Church by the State are as firmly convinced as any one on the other side that there must be a national recognition of God and national righteousness upon a positively Christian basis. Many of us Nonconformists are very largely to blame for the misconceptions which have arisen with respect to our views. I believe strongly myself, and I do not hesitate to say here what I have said elsewhere, that the most awful mistake the religious Nonconformists of England made was when they accepted a secular platform for national education, at the suggestion of Joseph Chamberlain and other clever men who knew nothing about evangelical Christianity. A few years ago when the question of national education came to the front I made a personal and public appeal to Dr. Dale, Mr. Guinness Rogers and Mr. Charles Williams, of Accrington, three of the most prominent representatives of Nonconformity, to repudiate the secular platform of the Birmingham League, and although these brethren, owing to stress of political circumstances, did not see their way to respond then, as a matter of fact to-day all the great Nonconformist bodies of England have now by express vote at their assemblies repudiated the secular position altogether; and that is an approximation toward the religious conception of the State full of significance to those who weigh it.

### THE SECULAR DOCTRINE A DOCTRINE OF DESPAIR.

The secular doctrine of the State which then existed in certain quarters is a doctrine of despair. It arose from the fact that there was so much bitterness

introduced in religious matters that some imagined they could get rid of all by ignoring Christianity and God in public life. I entirely agree with Mazzini that the attempt of any State to ignore the existence of God is an unspeakable folly, and cannot lead to anything but national disaster. We have had an illustration of this in one of our Australian colonies, where it was impossible to teach reading, writing and arithmetic without also teaching a little morality to the children—to tell the truth, to be honest, to be pure in life, and so on. But what motive were they to use? The Christian motives being excluded, they were obliged to issue an ethical text book for boys and girls, in which they accepted John Stuart Mill's utilitarianism as the basis of moral conduct. Afraid of exciting religious susceptibilities, they said: "You must tell the truth because it means the greatest good to the greatest number." It simply means, if you reject Christ you must accept Mill, and I am not prepared to accept that.

### THE APPEAL TO THE FOUNDERS OF NONCONFORMITY.

Some years ago Dr. Fairbairn bore very strong testimony to the fact that although some modern Nonconformists, under circumstances which have been already hinted at, were prepared to argue that the State should be purely secular, our Protestant forefathers all believed in national Christianity. Last autumn I stood on Plymouth Rock, and I cannot express the emotion with which I did so. When the Pilgrim Fathers crossed the Atlantic in the *Mayflower* it was not for the purpose of establishing a secular State. In their pamphlets, manifestoes, public discourses, and in every way in their power they asserted as positively as any Churchman could that religion must be recognized by the State, and that men in public as well as private must obey Christian principles. I can imagine the contempt with which such

a sturdy Independent like Oliver Cromwell would have confronted the theory which has prevailed to some extent in Europe since the French Revolution, that the State can ignore religion altogether. My only complaint is that Oliver Cromwell seems to go to the Old rather than the New Testament for his conception of the particular way in which the State should obey the law of God. I mention these things in order to assert very strongly the fact that if some of us are opposed on conscientious grounds to the establishment and endowment of religions by the State, it is not in the least degree because we are so intensely individualist that we deny the duty of the State as such to be Christian. I venture to say that personally I entirely agree with the principle which Mr. Gladstone laid down in that essay which Macaulay made famous, that it is as much the duty of the State in its corporate capacity to be Christian as it is of the individual members who form that State.

I am well aware that many take the old view, but I should have no difficulty in producing such evidence as I have to-night in favor of the other to which we adhere. What the Duke of Wellington called our marching orders—"Go ye into all nations and make disciples of all nations"—was intended to be as true of nations in their corporate unity as of the individuals who compose those nations. But holding that view, which is, I presume, opposed to the convictions entertained by those who think that as a consequence of it religion should be recognized by the State, as it has been in many countries since the time of Constantine—although holding that very strongly, we are of opinion that the establishment and endowment of a particular Church is not the most effectual way of securing the end we all have in view—the making of the State, as such, Christian. My own conviction, with which many will not agree, is that the plan tried by Constantine is historically a failure. In many parts of the world it has made the Church worldly without making the world Christian; and I argue further, if a particular State establishes and endows a Christian Church, it no more makes that State Christian in itself and by itself than that a drunkard or a scoundrel, by building a church and paying great respect to its minister, would become a Christian. St. John said, "He that doeth righteousness is righteous," and that is true of the State as well as of the individual.

#### HOW THEN DOES THE STATE BECOME CHRISTIAN?

I argue it becomes Christian not by paying a great deal of public money to any particular Church, nor by recognizing it politically, but first of all by making Christian laws.

#### CHRISTIAN LEGISLATION THE FIRST CONDITION.

The Christianity of a State must be determined not by the way in which it treats a particular body of Christians, but by the way in which it acts. I look to the statute book of any State to see whether it is Christian or not; and I hope you will not be horrified when I express my personal conviction that the world has not yet seen a Christian State. Well, that is my

opinion; and it will be a happy day when we have a State the statute book of which is absolutely Christian from first to last, a State the laws of which are all favorable to virtue and unfavorable to vice. Is there any one here who will argue that the statute book of England will bear that label at the present time, when there is a public house at the corner of every street, when all sorts of facilities for vice are still permitted, when nothing whatever is done to prevent the awful growing curse of gambling, when we still tolerate so much ignorance, when even our efforts to prevent physical vice are so slight, when pauperism exists to the degree to which it exists in our own land, and when we so often go to war? I hold that the real Christianity of a State is to be determined by its attitude to the great social scourges of intemperance, impurity, gambling, crime, ignorance, disease, pauperism, and war. A State which does not in all legitimate ways discourage every one of these great evils is not a Christian State, however much money it may give to the Church, and whatever professional or perfunctory respect its prominent representatives may pay to officers of any Christian Church. "By their fruits ye shall know them." "He that doeth righteousness is righteous." It is the duty of every State that desires to be called Christian to enact laws which promote the physical, mental, and moral welfare of the people.

#### CHRISTIAN POLICY AT HOME AND ABROAD THE SECOND CONDITION.

My other test of a Christian nation is the observation of a Christian policy at home and abroad. A Christian policy at home is a policy of justice, of humanity, of tender and Christ-like care for the unprivileged, the friendless, the lonely and the destitute, so that so far as so great a result can be accomplished by law—and I am well aware of the limitations of law—the laws should be altogether favorable to a social condition in which every human being shall have the best opportunity we can give him to reach his highest moral and intellectual development. My second and yet more decisive test of a Christian State is the foreign policy it adopts. If any State professes to be a Christian State it is bound to adopt a policy of peace. Jesus Christ was pre-eminently the friend of peace. I confess personally that I believe nothing is more scandalous in the condition of the civilized world than the fact that we Christians have been so much divided that we tolerate six millions of armed men on this very continent. I remember saying years ago to the late Cardinal Manning that if every minister of religion in Europe, from the Pope down to myself, would agree to go into their pulpits on a given Sunday and declare, every one of them, that they would stand no more nonsense on this subject, and that not one single drop of innocent human blood should ever again be shed in Europe, we might defy all the kings and politicians and statesmen in the world. He agreed, and said he would communicate our conversation to the Pope. I have not yet heard the result of the communication, but I am not with-

out hope that so humane a Pope as Leo XIII would sympathize greatly with the proposal to substitute, at least in Europe, rational arbitration for the brutality of the sword.

#### AN OVERTURE FROM AMERICA.

I wish especially to take this opportunity of informing those who do not yet know it that a very remarkable overture came to our own government from the President of the United States twelve months ago, proposing that the British Empire should make with the United States of America, not a treaty of arbitration to deal with one special case, as Lord Salisbury had so happily and wisely done, but a permanent treaty of arbitration binding both sections of the English-speaking world, so that if any difficulty arises the whole matter shall be referred to an impartial tribunal before any hot blood is aroused. I cannot conceive anything more for the glory of God and for the benefit of man than such a position as that. After we have done that we may not despair of persuading the French and Germans to take a similar course.

#### THE CAPTURE OF THE FOREIGN OFFICE.

I hold very strongly with Joseph Mazzini that it is the duty of good men to capture the Foreign Office. Supposing we succeeded in that, and had a Foreign Minister who made it his first business to promote peace, we could do a thousand times more than all the peace societies in the world. I do not despair on the point. The little Republic which gives us such hospitable entertainment has set us a noble example, and if in our greater affairs we succeeded in imbuing the Foreign Office with the peace principles of Jesus Christ, so that whenever our Foreign Minister spoke to foreign lands on our behalf he would speak as Christ would have done, it is almost impossible to estimate the benefits which would accrue.

#### THESE RESULTS INDEPENDENT OF STATE CHURCHISM.

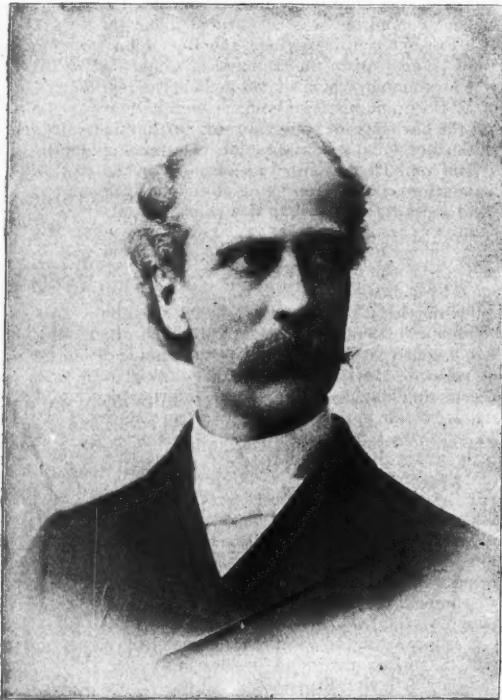
Now all I have been saying has nothing to do with the establishment or endowment of any Church. All this might be done with the utmost ease if there was no Established Church anywhere. It would be quite as possible in Canada, or Australia, or the United States of America, where there is no Established Church, as in our own country. While I wish to pay all respect to those who believe in Establishment, I want also to comfort them, in view of the possibility which certainly lies before us of disestablishment in Wales, by assuring them that all those things for which they are mainly concerned would not and could not be lost. The mere profession of Christianity by the State, as many States have professed it since the time of Constantine, is not necessary to national Christianity; indeed, my personal conviction is that it has had the opposite effect of fostering opinions which prevent them from realizing that they are Christian only in name. That is why I deprecate calling any land a Christian land,

for if we once admit in the face of Oriental nations, in the face of the opium traffic and the drinking customs which we tolerate, we have made a fatal admission. As men and women loyal to Jesus Christ, we must acknowledge that our country is not what Christ would have it be, and never will be until we cease to quarrel with ourselves, and unanimously quarrel with the devil. My point is that the establishment of a national Church is not the only, or the necessary, or the best way of promoting national Christianity, and has no vital relationship whatever to the real Christianity which consists in Christian legislation and policy. Moreover, it is useless to deny the fact that the political privileges of one particular Church are a perpetual hindrance to co-operation with other churches in making our common country truly Christian. If some things should be lost by what seems to many of us to be the inevitable course of events, we should at least gain this—it would be much more possible to co-operate, not only in Grindelwald, but at home. My main point is to insist that Liberationists as well as State Churchmen are intensely anxious that the nation in its collective capacity should be really Christian, and I sincerely believe that by trying to grasp that fact we shall do as much to promote the unity and the spirituality of the churches as by limiting our discussions to those vital and spiritual truths of the Christian faith in which we all more or less agree. That is why I look with hope to this gathering. It is not the vital doctrines of Christianity that keep us apart, but subsidiary points, and if people removed the prejudice, ill will, pain and suspicion occasioned by divisions of this sort, they would probably have done more than could be done in any other way to restore the shattered unity of Christendom.

#### THE CHRISTIAN MISSION NATIONAL AS WELL AS INDIVIDUALISTIC.

I hold as strongly as any State Churchman—and I believe the majority of Nonconformists agree with me—that we are bound to obey Christ in public life and in politics as much as in private and prayer meetings. I believe personally that it is impossible to speak too strongly of the mischief wrought by unnecessary divisions. They have greatly impeded reunion; and I also believe they have to a great extent narrowed the scope and extent of the Christian programme. Our mission is not mainly to the individual. No one believes our mission is to the individual more than I do. I hold strongly with the great American, Bushnell, that “the soul of all improvement is the improvement of the soul.” Unless the individual is truly regenerated by the supernatural power of Jesus Christ we cannot make any effective progress. But our mission is not only to the individual; our mission is to the nation as well, and through the nation to the entire human race. We have by the grace of God to regenerate individual souls; that is the beginning, but that is not the end. The end, having done that, is to reconstruct society according to the mind of Christ.

## VIII. THE FIRST PARLIAMENT OF RELIGIONS.



REV. JOHN H. BARROWS, D.D.,  
Chairman Committee on Religious Congresses.

OF all the signs and prognostics that make up the world's hopeful outlook, by far the most dazzling and extraordinary is the plan of a Universal Congress of Religions, to be held in connection with the World's Fair at Chicago next year. The idea has been growing constantly, both in the minds of the projectors and in the imaginations and hearts of the religious and ethical leaders of all lands and faiths, ever since it was first suggested. It is now far beyond the stage merely of a beautiful conception, and has become an assured fact. There was the necessity first of a cordial co-operation in our own country on the part of religious leaders of every denomination. And when all the great prelates of the Catholic Church with most sincere cordiality joined hands with the denominational leaders of every shade of Protestantism, and with the rabbis of the Jewish Church as well, there was practical certainty that the project could not come short of a very substantial success. To many minds the strangest novelty in this whole magnificent proceeding was the attitude and tone of the leaders of the most unimpeachable Protestant orthodoxy. There was eagerness and enthusiasm in the responses with which they welcomed the idea of

a parliament of religions and promised their co-operation. Their recognition of elements of great worth and high truth in all the chief cults of mankind, and their feeling that it would be profitable for Christians to fraternize with Mohammedans, with Hindus, with Brahmins, and with Confucians in a great Congress designed to emphasize the things common to all religions, would have been simply incomprehensible twenty-five years ago. What this change involves, one may hardly dare to imagine. But that it involves no sacrifices of essential beliefs, and that it seems to be fraught with such results as a great broadening of the sense of the brotherhood of mankind, may surely be asserted.

The religious congresses at Chicago, viewed as a series, are to comprise, first, a great parliament of all religions; second, a congress composed of representatives of all branches of Christendom, including namely, the Catholic Church, the Greek and other Oriental churches, and all denominations of Protestantism; and, third, some twenty-five or thirty special congresses of different churches. Thus, there will be a world's Catholic congress, a world's Presbyterian congress, an ecumenical Methodist congress, and so on through the list of important denominations, and there will be a great congress of missionary organizations, a special congress of women's missionary societies, a meeting of the International Evangelical Alliance, and, in short, such a succession of great assemblages representing religious bodies and movements as has never before entered into the minds of men as a possibility. The best of it all is that these magnificent projects are not simply ambitious schemes upon paper, which are likely to end in small and non-representative results, but that every one of them is already so organized, under efficient local committees with world-wide advisory connections, as to make conspicuous success a certainty beyond any reasonable question. Here, then, we are to find the new spirit of denominational co-operation, as against the old divisive spirit of religious competition and antagonism, exemplified in a manner that gives a better and brighter outlook for the twentieth century than aught else that could possibly be named.

Great as will be the material evidences of the world's progress at the Chicago Fair, and imposing as will be the long array of scientific, educational and other general congresses, these religious gatherings culminating in the parliament of all religions will be the very crowning feature and the most important and abiding achievement of all. The theme appeals so powerfully to the imagination that it cannot easily be dismissed when one enters upon it. The great efficiency with which the Rev. Dr. Barrows, in his capacity as chairman of the general committee on religious congresses, has prosecuted the undertaking already supplies us with a large amount of material and information as to the happy reception in all parts

of the world of the main idea and as to the manner in which it can be carried out. But the REVIEW OF REVIEWS could perhaps make no better use of the space it may devote to this subject than to publish a translation (for which it is indebted to the courtesy of Dr. Barrows) of an article which has recently appeared in the *Revue de Belgique*, Brussels, from the pen of the distinguished Count d'Alviella.

### COUNT D'ALVIELLA ON THE CHICAGO PARLIAMENT OF RELIGIONS.

1. Religious bodies have often held assemblies for regulating points of discipline and questions of dogma. Such have been the grand councils of Buddhists and of Christians, such are the assemblies of synods, the conferences, conventions, ecclesiastical congresses, which, availing themselves of the increased facilities for communication assemble, annually, now in one city, now in another, especially in the heart of Protestant countries.

Controversial reunions have also occurred where theologians of opposing faiths have tried to convince each other and to gain for their respective tenets new adherents from their auditors, particularly the temporal authorities which convened them.

Such was the famous dispute of Elijah and Baal on Mount Carmel, when the adversaries argued with thunderbolts; such have been the edifying controversies between Brahminists and Buddhists so frequently invoked in the works of the latter; the oratorical tournaments between Pagans and Christians, between monks and rabbis, the colloquies between Catholics and Protestants, immediately after the Reformation. Except in the golden legends it is rare that these discussions have led to the conversion of any one, although each party has invariably claimed the victory. If they have sometimes resulted in an official decision, it is because these judges sought a pretext to justify an intervention decided upon in advance, and dictated by reasons of State.

Our century has seen, for the first time, different religions allowing themselves to be represented by their leader in assemblies which pursue a philanthropic or general ethical aim—peace and temperance congresses, associations for social reform, public morality, organizations for relieving distress, etc. Doubtless these objects interest current theology but indirectly. It was much, however, to have led men to unite in view of a common action who have hitherto denounced and anathematized each other.

It was reserved for Americans to go one step farther in taking the initiative of a congress to which are invited those of every faith, all sects, all spirits sympathetic with religious progress, not to plead the superiority of their respective theology, but to seek and set forth the principles common to all religions.

The significance of such an attempt cannot be too much insisted upon. In opposition to sectarian points of view which identify religion with the doctrines of one or another particular form of worship, it implies: 1. That religious sentiment possesses general forms, and even a sphere of action independent of any particular theology. 2. That men belonging to churches the most diverse can and should come to an understanding with each other in order to realize this programme common to all religions.

The initiative of the project is due to the organizers of the special congresses which the different sects of the United States propose to hold at Chicago during the World's Exposition. The directors of the exposition

called a simultaneous meeting of Baptists, Roman Catholics, Congregationalists, Jews, Episcopalians, Lutherans, Methodists, Quakers, Swedenborgians, Unitarians and Universalists, to confer regarding the material organization of their respective bodies. From this reunion a permanent committee was constituted under the leadership of a Presbyterian clergyman, the Rev. John Henry Barrows. The plan of an Ecumenical Council of Religions was formulated, which should include the representatives of all the grand historic religions, with a view of bringing out the harmony and religious unity of humanity, as well as the moral and spiritual factors of human progress.

This committee enlarged its numbers by adding to itself an advisory council, consisting of eminent persons chosen from among the different denominations of the United States and the Old World; at the same time addressing to all religious organizations a circular wherein the nature and aim of the project was set forth, and in which this appeal was made:

"Now that the nations are being brought into closer contact and friendlier relations with each other, the time is apparently ripe for new manifestations and development of religious fraternity. Humanity, though sundered by oceans and languages and widely differing forms of religion, is yet one in need, if not altogether one in hope. . . . It is proposed to contribute to those forces which shall bring about the unity of the race in the worship of God and the service of man. Let representatives from every part of the globe be interrogated and bidden to declare what they have to offer or suggest for the world's betterment, what light religion has to throw on the labor problem, the educational questions and the perplexing social conditions of our times; and what illumination it can give to subjects of vital interest that come before the other congresses of 1893."\*

It is interesting to observe that among the signatures of this document are found, besides Jews and Unitarians, not only orthodox Protestants, but even Roman Catholics, even American Roman Catholics, notably Archbishop Feehan, who has accepted without a scruple a seat in this selected committee, of which a Presbyterian pastor is chairman and an Anglican Bishop vice-chairman. More than this: among the first names in the list is that of the American Cardinal Gibbons, followed closely by that of a Mussulman well known in India, Ameer-Ali, of Calcutta.

Many Buddhists of Japan have promised their co-operation, their presence, even, thus giving the finishing touch to this veritable mosaic—this unprecedented tentative of religious syncretism.†

The president of the World's Congress Auxiliary of the World's Columbian Exposition has already published his first report on the preparatory work of this congress, in which he says: "It is our expectation that the Parliament of Religions will be the most important, commanding and influential, as surely it will be the most phenomenal fact of the Columbian Exposition. The spirit of fraternity is growing among nations and among the churches of Christendom. If, in 1893, not only Catholics and Protestants, Jews and representatives of the Greek Church, but Buddhists, Brahmins, Confucians, Parsees and Mohammedans shall sit together in frank and friendly confer-

\*Preliminary Address, by the Rev. John Henry Barrows, chairman.

†I can but regret that, with an emphasis somewhat local, the word Parliament should have been substituted for Congress. A parliament suggests a hall where one imposes the decisions of the majority; a congress calls up the idea of an assembly where one tries to find a common ground by agreement and good will of all.

ence over the greatest things of our common spiritual and moral life, this one fact will impart to the Columbian Exposition a great celebrity and importance.

He then publishes extracts from letters of sympathy and acceptance which have been received, signed, for the most part by names well known in America, England, Germany, Belgium, France, Italy, Switzerland, India and in Japan. Among others those of Gladstone, Whittier, Tennyson and Edwin Arnold. Cardinal Gibbons writes: "I deem the movement you are engaged in promoting worthy of all encouragement and praise. . . . I rejoice to learn that the project for a religious congress has already won the sympathies and enlisted the active co-operation of those in the front rank of human thought and progress, even in other lands than ours. If conducted with moderation and good will, such a congress may result, by the blessing of Divine Providence, in benefits more far-reaching than the most sanguine could dare to hope for." Ameer-Ali, after having expressed the desire to be in Chicago in 1893, in order to participate in the greatest achievement of the century, adds: "You have my most cordial sympathy in the great work of bringing together, on a common humanitarian platform, the representatives of all important moral creeds. I regard your programme as marking an epoch in the history of religious development."

"I sympathize with the spirit of your circular," writes the president of the Anglo-American College at Constantinople, "and I have no doubt that such a congress will impress the world with the fact that there is a unity in religion broader and deeper than has ever been generally recognized. The more I am brought into contact with many different faiths the more am I impressed with the thought that there is a God to whom we are responsible for our actions; that to do justly, love mercy and walk humbly with God, is essentially the foundation of religion." "Such a reunion," writes T. F. Seward, "would never have been possible until the present day, and it now marks a distinct epoch in the evolution of the race." The Methodist Bishop John H. Vincent, wishes that, after a two hours' session of denominational sections there should be a reunion of the whole, to recognize their general relations with humanity. "This would be," he adds, "the most magnificent spectacle the world has ever seen." "I do not doubt," writes Professor Simon, of Edinburgh, "that the idea of the congress will greatly promote that brotherhood of the nations for which so many of the best men of the race are longing and working. While sitting last year on the shore of your wonderful lake, I fell into dreaming of the day when the English-speaking branches of the human race should be federated. Your dream includes mine—is grander. May it be much more than a dream, and that soon." Rev. William C. Gannett, pastor of an important Unitarian congregation, says: "Your plan will summon the most truly Ecumenical Council of Religion that the world has ever seen or dreamed of. Whoever cares for freedom, fellowship and character in religion must needs wish the beautiful hope success, and be glad to do anything he can to further it."

"Among the many noteworthy features of this century," writes the Rev. J. Estlin Carpenter, D.D., "none impress me more than the heightened interest in religion among the English-speaking race. . . . To bring these activities into friendly relation to each other; to keep them to a truer interpretation of their meaning and impart to them a fresh impulse for the common service of man in common love to God—this is, indeed, a worthy aim, and I rejoice with all my soul that your vast plan has awakened so much sympathy among the churches."

Among the universities of the United States which have sent sympathetic responses should be mentioned those of Minnesota, Michigan, Washington, Lake Forest, etc. According to Dr. Peabody, of Harvard University, "Nothing can contribute so largely to the honor of religion, to the establishment of Christian faith, as a mutually good understanding among those of every name who believe in the Fatherhood of God and the brotherhood of man."

President William C. Roberts, of the Lake Forest University, values the rich materials which this congress will furnish to those engaged in preparing a Philosophy of Religion, and the Rev. J. E. Rankin, president of Howard University at Washington, cries with enthusiasm: "It is as though the Babel tongues of the world were coming back to speak the one dialect of heaven. The conception is worthy of the age in which we live, of the Continent which Columbus discovered—nay, better, of Him who would draw all men to Himself." Finally, Dr. Francis E. Clark, about to make a tour of the world, lends himself to the promotion of the plan in Europe, Asia and Australia.

The various letters given in this report have this point in common: they all insist upon the novelty and importance of the congress. The writers all see in this project the manifestation of a growing sympathy between different sects, and all express the hope that from it may result a more intimate fellowship among religious people to the profit of justice and mortality.

It must be admitted that there are traces of American rhetoric in some of these responses. But the general accord of sentiment is none the less a remarkable and significant symptom.

Doubtless the greatest difficulties are yet to be met, and the critical hour has not yet struck. It is one thing to obtain the adhesion of generous men, belonging to most opposed forms of worship, to this grand plan, and quite another to bring these same persons to discuss the delicate problems of faith without mutual irritation, to find a common ground where religion shall have a field outside of denominational divergence.

Nevertheless, the fact that such an idea should arise, should receive organization, and secure so large a number of avowed sympathizers in churches the most diverse, will suffice, whatever may follow, to make of this attempt, as its promoters have well expressed, a sign of the times, and a new point of departure in the development of religious evolution.

The adhesions mentioned above are an accomplished fact. Now, consciously or unconsciously, they contain certain large consequences for the nature and rôle of religion.

If a religious congress is judged to be possible, beside and apart from sectarian congresses, which are to be held at Chicago, it must be admitted that the themes with which it shall be occupied have in themselves distinct existence—of importance, superior, even, to those with which the latter will deal.

There is, then, a religion which is the religion, *par excellence*, and which is superior to any particular religion whatsoever. This universal religion includes the beliefs common to all churches—faith in God, in moral recompense, in the imperative character of duty; its observances consist in love toward God and man, in the practice of morality, in united efforts for perfecting individuals and ameliorating their social relations. All known religions tend to blend in this vast synthesis, at once divine and human; they are no longer anything but sects, rites, local and transitory forms of the Church Universal, and

their respective value, as one of the most esteemed leaders of an orthodox faith said recently, is measured by the degree with which they favor the progress of humanity.\*

Doubtless it is all in good faith that the promoters of the congress declare that their object is not "to create the temper of indifferentism in regard to the important peculiarities distinguishing the religions of the world, but rather in bringing together in frank and friendly conference the most eminent men of different faiths, strong in their personal convictions, who will strive to see and show what are the supreme truths and what light religion has to throw on the great problems of the age."

Nevertheless, the affirmation that there exist in religion "supreme truths," and that these may, by mutual understanding between different sects, be considered apart from the others, implies that these *other* truths—those held exclusively by certain denominations—are *not* 'supreme,' or, at least, that they are of secondary importance compared with the first.

It is, moreover, evident that a religion which can claim at once the faith of Christians, Jews, Mohammedans and Confucians—granting the existence of such a faith—should be considered as doing away with doctrines in virtue of which these various religious groups not only contradict each other, but too often outlaw one another. I will add that this common religion, the only universal religion, is, by this very reason of its universality, the most conformed to the exigencies of human brotherhood; and it would not be difficult to show that it is also the least opposed to the pretensions of science, which tends to assure it an immense advantage in our epoch and social environment.

We are only beginning, at least, on the European Continent, to take into account the crisis into which we are precipitated by the divorce of religion and science. The scientific spirit, forced to develop itself in antagonism with dogma, once freed from the bonds in which the Church had hoped to imprison it, has affected to despise and try to uproot the religious sentiment which it considered exclusively under the features of a narrow and irrational fanaticism. But the religious sentiment, which is essentially the universal aspiration toward the ideal, has taken its revenge, like a spring kept down too tightly, and has unloosed the mystical reaction whose irresistible force is making itself felt about us in art, drama, literature, politics and philosophy, as well as in religion. This reaction is making its way, even where it has not taken the form of a return, pure and simple, to old forms of worship. It depends upon us in a measure that this reactionary movement shall become, not only an instrument of æsthetic, moral and religious revival, but a new force in the service of human progress and social pacification. For this end we should facilitate, for all religions, access to the way in which the promoters of the congress have not hesitated to enter; and it is for this reason that I feel that these pioneers of a new Reformation have a right to all our sympathies as to all our encouragement. While elsewhere one sees men fold their arms and shut their eyes,

they, with the practical American spirit, have put themselves resolutely to work.

Now let us not deceive ourselves between the two great problems which hold within themselves the support or decadence of our civilization—the social question and the religious question; the relations are closer than our shortsighted economists or even our State Socialists imagine.

It is no longer possible to escape from this double enigma. Either we must solve it rationally or the Sphinx will devour us.

The assurances of co-operation which Dr. Barrows is constantly receiving from cultured representatives of the ancient religions of Japan, China, India and Persia, as well as from all parts of Christendom, would of themselves make an interesting volume. Perhaps no man in the world is so situated as to have a better knowledge of the mind and spirit of men of all religions than the Rev. Dr. George Washburn, president of Roberts College, the American institution that has made so proud a record on the shore of the Bosphorus, near Constantinople. Dr. Washburn, who is now in active service as the Eastern agent of the Chicago committee, and who is distributing the committee's preliminary address in different languages among the leaders of various Oriental creeds and cults, wrote as follows when he first learned of the parliament:

"It will be something to bring together Catholics, Jews and Protestants of different denominations, but the congress should also include representatives of the Eastern Churches, Mohammedans and the Indian and Chinese religions. It will be very difficult to induce really representative men to go to Chicago and take part in this congress; for you must have able men, pious men, who have full faith in their own religion, and are yet broad enough to confer with 'infidels.' You also want men who know English. For the Eastern churches it may not be difficult, but I fancy you will have to find your Mohammedan representatives in India. An Armenian might be found here; for the Greek Church there is this difficulty, that there is no one Greek Church. The Russian Church is, of course, much the most important. Perhaps some one might be sent from St. Petersburg, and in addition some one from Athens and Constantinople. I sympathize with the spirit of your circular; and I have no doubt that such a congress, meeting in the right spirit, would impress the world with the fact that there is a unity in religion, broader and deeper than has ever been generally recognized. I am more and more impressed with the thought every year, as I am brought into close contact with so many different faiths, that there is a God to whom we are responsible for our actions; that to do justly, love mercy and walk humbly with God, is essentially the foundation of all religion. The Holy Spirit leads men of the most diverse faiths to the knowledge of our common Father."

When Dr. Washburn's view is generally comprehended the result will not be a paralysis of missionary efforts, although there may be something like a revolution in missionary methods.

\* "The service of humanity in the most exalted sphere of life and activity is the sovereign touchstone of the value of the churches."—Mr. John Clifford, President of the Baptist Union: Religious Systems of the World: London, 1890.

## THE WORLD'S CONGRESSES OF 1893.

THE REVIEW OF REVIEWS had desired to make recognition of the present month as bringing the four hundredth anniversary of the discovery of America, by presenting a somewhat elaborate account of the plans now each day becoming more complete and perfect for the great Columbian World's Fair at Chicago. But, after all, no adequate presentation of so vast a subject can well be made in a single number of the magazine; and it is convenient to defer an account of the architectural and material aspects of this incomparable exhibition to some future number. No men more generously and fully than the projectors and organizers of these material exhibits confess that the most significant part of next year's celebration is to be conducted by the World's Fair Auxiliary, an organization having charge of the series of great World's Congresses. These gatherings are to be distributed through the entire six months of the fair, a special building is in process of erection for their accommodation, and the most elaborate plans have been made to insure their fullest success. At the head of the World's Congress Auxiliary, as its President, is the Hon. Charles C. Bonney, whose executive ability and whose breadth of culture have now become apparent to the leaders of thought, knowledge and progress in all parts of the world. We cannot more fitly, therefore, recognize the anniversary month than by presenting the plan of World's Congresses as it has now been fully outlined; and a better presentation could not possibly be made than one in Mr. Bonney's own language. At the recent Saratoga meeting of the National Educational Association Mr. Bonney made an explanation which so perfectly conveys the information we should desire to give our readers that we shall herewith reproduce its principal parts.

### PRESIDENT CHARLES C. BONNEY'S ADDRESS.

It may, in a preliminary way be said, that the National Congresses of 1893 are planned to constitute a World's Summer University, in which may be studied the progress of mankind in all the departments of civilized life. They are to be arranged and conducted by the World's Congress Auxiliary in connection with the World's Columbian Exposition. That the exhibit of human achievements in material forms will be a magnificent success is already known throughout the world.

But what is the World's Congress Auxiliary? What is its relation to the World's Columbian Exposition? What is its relation to the Government of the United States? What is the scope of the World's Congress Scheme? What has actually been done in the execution of that scheme? What still remains to be ac-

complished, and by what means does the auxiliary expect to attain the desired results?

The word has become familiar with the idea of international exhibitions, and the tremendous influence which they have exerted in advancing the civilization of the age is universally recognized. The exposition at London in 1851, at Philadelphia in 1876, and at Paris in 1889, confessedly marked new eras in human progress.

"The spiritualization of thought" in France, wrought by the magic power of the last exposition at Paris, is of such a remarkable character that it has justly excited the surprise and admiration of those who watch with solicitude the important events of the age.

It is safe to say that no recent event has excited more widespread wonder than the selection of Chicago, the youngest great city of the globe, as the site for the proposed Quadri-Centennial Celebration of the Discovery of America by Christopher Columbus. We naturally look to the older centres of civilization for the highest displays of human genius and aspiration; and it almost seems as though some mighty and mysterious power must have intervened to so change the common course of events.

As soon as the location of the exposition was fixed at Chicago, it was felt that no merely material exhibit would answer the demands of the time. The intellectual and moral forces of the nineteenth century have become so potent and active that there at once arose a demand for their proper presentation in connection with the proposed exposition.

A formal proposal of a series of World's Congresses soon followed, and the evolution of that proposal has steadily proceeded until the present time. The primary idea of the project was that many of the leaders of human progress will naturally come to the exposition of 1893, and that it is due to them that some arrangements be made under which those of similar tastes and callings from different countries may have the acquaintance of each other, and engage in friendly conference on matters of common concern.

This primary idea developed into the secondary thought, that to increase the benefits of such acquaintance and conference, and to enlarge the attendance at the exposition, a reasonable effort should be made to induce a general attendance of those who have taken an active part in any of the great fields of human endeavor.

This secondary idea speedily developed into a third; that instead of leaving the intellectual and moral administration of 1893 to occupy a merely incidental relation to the material exhibit, a proper organization should be effected, an adequate and comprehensive plan devised, and a persistent and well-directed effort made to crown the exposition of 1893 by a

proper presentation of the achievements of human genius in a series of great assemblies to which the chief apostles of progress in all countries should be invited, and by the formation of a series of world-wide fraternities to promote the future welfare of mankind.

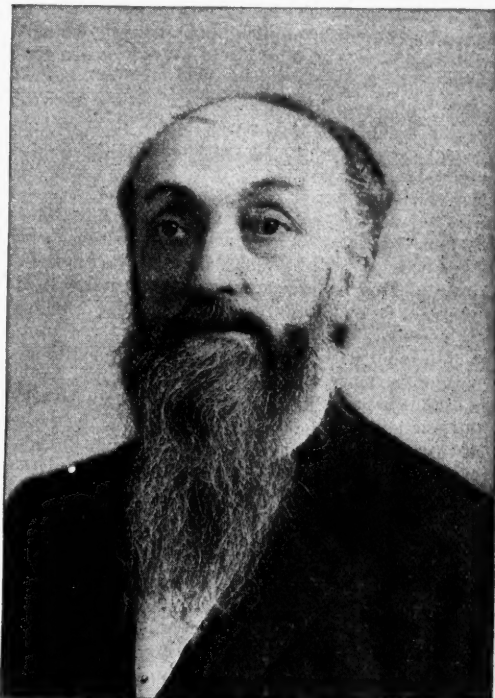
With these ideas, a committee was formed to make the preliminary arrangements. The general proposal was received with so much favor that the necessity for a separate and relatively independent organization soon became manifest, and the World's Congress Auxiliary was accordingly organized. It consists of the usual general officers; a local membership divided into various committees of organization and direction; advisory councils to assist these committees, and general honorary and corresponding members. The Committees of Organization are necessarily local, to enable them to attend the committee meetings and execute the details of the necessary arrangements. The Advisory Councils constitute the non-resident branches of the various committees. The members of such councils are selected from different countries throughout the world; and such members are expected to co-operate actively, by means of correspondence, with the committee to which they are adjoined. The general honorary and corresponding members constitute what may be called the Advisory Council of the whole Auxiliary.

Although originally authorized and supported by the Directory of the World's Columbian Exposition and subsequently by the government of the United States, the World's Congress Auxiliary has, nevertheless, always had the independent control and conduct of its own work.

The Auxiliary was, soon after it entered upon the execution of its plans, formally recognized by the government of the United States. The original announcement of the World's Congress scheme was sent with the President's invitation and other documents to foreign nations. An act of Congress was passed making an appropriation for the support of the Auxiliary, recognizing it as the proper agency to conduct the proposed series of international congresses. Subsequently the Senate of the United States, in acting on a report of the Committee on Foreign Relations, formally declared that the World's Congress Auxiliary so represents the Government of the United States in respect to such international congresses, that any further action on the part of the President of the United States, or of Congress, is unnecessary. In pursuance of the action thus taken, the foreign ministers of the United States have been instructed to invite the governments of the countries to which they are respectively accredited to select and appoint delegates to all or any of the proposed World's Congresses, in addition to the representatives who are expected from the various institutions and societies throughout the world.

The organization for the proposed World's Congresses has been developed to meet the needs presented from time to time. The committees are not of any fixed number. Each committee is formed according to the circumstances of the case, and an addi-

tion to its membership may be made for cause at any time. While the committees of organization are generally of small numbers, the advisory councils may consist of any convenient number, located as they are or may be, in all parts of the world. No committee has been appointed except when the occasion for it arose. If the committees are numerous the demand has made them so.



HON. CHARLES C. BONNEY,  
President of World's Fair Auxiliary.

The idea of a series of separate and disconnected conventions of various learned societies has never been entertained by the Auxiliary. On the contrary, the leading idea from the beginning has been to bring the highest and best representatives of all the departments of human progress together in a series of harmoniously arranged and closely connected conventions, to occupy the whole six months of the Exposition season of 1893. It is obvious that if a large number of independent organizations should attempt to meet in Chicago next year, and each hold its own separate convention, it would be impossible to provide adequate places of meeting, and the value of the proceedings would be seriously impaired by the repetitions and duplications which would be inevitable. For this and other reasons it was very early determined that all the learned institutions and societies which should respond to the invitation to participate in the World's Congresses of 1893 should be asked to merge their papers and discussions in appropriate

World's Congresses, in which all should have just recognition. At the same time it was seen that such societies should be afforded an opportunity to transact any necessary business without holding an additional meeting at any other time and place. Arrangements will therefore be made for brief sessions to enable the various existing organizations to transact such business.

It is also expected that arrangements will be effected to secure the publication of the proceedings of the whole series of World's Congresses; their distribution by the government of the United States to foreign governments, libraries and other institutions, and a supply of the proceedings of all or any of the congresses at cost, to all persons who may desire to obtain the same.

The World's Congress work, as thus far organized, consists of seventeen departments, subdivided into more than one hundred general divisions, in each of which a congress will be held. Each of the sciences, for example, has its appropriate division, and will of course have its own congress. The popular sessions for the presentation of subjects, in which large numbers of persons will be interested, will be held in one or both of the large audience rooms, while the meetings of the chapters or sections of a division will be held in the smaller rooms, which will doubtless be sufficient to accommodate those who will attend.

But how will the various congresses be constituted, and under what regulations will the proceedings be arranged? The first public official act of each committee is to issue its preliminary address to be sent to persons interested throughout the world, to inform them of the general plans and purposes of the proposed congress, and to invite their suggestions of persons, themes and modes of proceeding to be utilized in forming the programme of the congress.

The World's Congress Auxiliary expressly disclaims the idea of organizing and conducting a series of World's Congresses without the co-operation of persons interested in all countries. The Auxiliary, therefore, defers the formation of any programme until such persons shall have had opportunity to furnish the desired suggestions. With such opportunity the managing committees will form the appropriate programmes, and with due advice from the advisory councilors will finally settle and promulgate them.

The World's Congresses of 1893 will not seek to do everything. If they should attempt to do this, confusion and failure would result. Their work will be limited to certain specific objects, which are believed to be capable of attainment. They will endeavor to present in every department a Summary of Progress down to the date of the Columbian Exposition. They will also endeavor to present in a graphic and comprehensive manner the Pending Problems of Progress; the difficulties which impede their solution, and the means by which those difficulties may be removed. It is obvious that there will not be time nor opportunity for any prolonged debate over any of the great themes which will be presented in any of the proposed congresses. The papers for the con-

gresses of 1893 are not to be submitted to the passing decision of those who may happen to attend, but to the deliberate judgment of the enlightened world. Themes will not be selected to suit particular persons, but, the proper subjects having been chosen, the persons believed to be the best fitted to make adequate presentation of them will then be chosen. It is expected that each selected writer will be given at least half a year for the preparation of the paper assigned to him. The regulations in regard to papers and discussions will all be fixed with reference to the proposed publication, and not merely with reference to the oral presentation during the congress. The Auxiliary Committees will trust their advisory councilors throughout the world to give them good advice in relation to themes, persons and modes of proceeding; and hope that, on the other hand, it will be believed that they are both willing and able to follow the good advice so to be given.

Very obviously, a well-considered World's Congress scheme would not only embrace but largely depend upon the co-operation of existing societies and institutions of the various participating countries; and it was, therefore, provided that such societies and institutions be not only invited generally to attend and participate in the various congresses, but that they also be asked to appoint committees of co-operation to represent their respective organizations, and take an active part in connection with the committees and advisory councils in arranging plans for the various conventions to be held. By such committees of co-operation existing organizations may not only have proper recognition, but may also be given opportunities to participate more actively than would otherwise be practicable in the arrangements in which they are concerned.

The administration of the several congresses will be such as to present to the attending participants the largest practicable number of leaders in the department. Distinguished representatives will be invited to preside at different sessions, or at different parts of the same session, of a given congress. While controversial debate will be excluded, arrangements will be made for remarks by eminent specialists in elucidation of a subject which shall have been presented. The utmost pains will be taken to economize the time at disposal and secure the most useful and lasting results. The aim will be to make such a presentation of the actual state of education, literature, science, art, government, agriculture and the other departments of progress in the different countries of the world as will be a worthy and enduring memorial of the exposition of 1893.

But of all the benefits which are expected to flow from the World's Congresses of 1893, none can exceed the advantage of mutual acquaintance and the establishment of friendly relations among the leaders of mankind from various countries. For such acquaintance and relation will be sure to promote the peace of nations and the general welfare of all people by making moral and intellectual forces dominant throughout the world.

## GENERAL PROGRAMME OF THE SERIES OF WORLD'S CONGRESSES.

In order that our readers may see in detail the scope of these great congresses, Mr. Bonney has sent us the last revision of the list, giving, so far as now determined, the dates that will be observed. It should simply be noted by way of preface that each of the seventeen main divisions specified below is so broad in its scope as to comprise a varied programme of congresses of its own, and that there will be in all more than one hundred great assemblages, many of which will be still further differentiated into special sectional gatherings.

## THE PROGRAMME.

*Department of Woman's Progress.*—General congress of representative women of all countries commencing May 15.

*Department of the Public Press.*—Including the general divisions of the daily press, weeklies and magazines, the religious press, trade journals, etc. The congresses of this department will be held during the week commencing May 22.

*Department of Medicine.*—Including the general divisions of general medicine and surgery, homœopathic medicine and surgery, eclectic medicine and surgery, medical jurisprudence, medico-climatology, dentistry, pharmacy. The congresses of this department will be held during the week commencing May 29, excepting dentistry and pharmacy, transferred for special cause to the week commencing August 14. Public health will precede the agricultural congresses in October, and has been made a separate department on account of its interstate and international relations.

*Department of Temperance.*—Including the general divisions of the Woman's Christian Temperance Union, the Catholic temperance societies, the National Temperance Society, the Independent Order of Good Templars, the Sons of Temperance, the Templars of Honor and Temperance, the Royal Templars of Temperance, the Non-Partisan W. C. T. U., the Law and Order Leagues, Vegetarian Societies and like organizations. The congresses of this department will be held during the week commencing June 5.

*Department of Moral and Social Reform.*—Including the general divisions of philanthropy, prevention, charity and reform, as represented by the national conference of charities and correction, women's exchanges, lodging houses, newsboys' and bootblacks' homes, humane societies, provident associations, industrial schools, children's missions, children's aid societies, day nurseries, relief societies, orphan asylums, homes for old people, asylums for incurables, hospitals, little sisters of the poor, fresh-air work, soup houses, penal institutions, woman's refugees, Houses of the Good Shepherd, reform schools, the Salvation Army and the like. The congresses of this department will be held during the week commencing June 12.

*Department of Commerce and Finance.*—Including the general divisions of banking and finance, boards of trade, stocks and bonds, water commerce, railway commerce, insurance, building associations, mercantile business, etc. The congresses of this department will commence on June 19.

*Department of Music.*—Including the general divisions of orchestral art, choral music and training, songs of the people, organ and church music, musical art and literature, musical criticism and history, opera houses and music halls. The congresses of this department will be

held during the week commencing July 3. The congress of the general division of public instruction in music will be transferred from the department of education to the department of music for the obvious mutual advantage both of musical education and musical art.

*Department of Literature.*—Including the general divisions of libraries, history, philology, authors, folklore and copyright. The congresses of this department will commence on July 10.

*Department of Education.*—Including the general divisions of higher education, public instruction, the kindergarten, manual and art training, business and commercial education, instruction of the deaf, education of the blind, representative youth of public schools, college and university students, college fraternities, psychology physical culture, domestic and economic education, agricultural education, authors and publishers. The general division of public instruction in music is transferred to the department of musical art. The congresses of these general divisions will commence on July 17, and will be followed by the World's General Educational Congress, in which all the departments of education will be properly represented.

*Department of Engineering.*—Including the general divisions of civil engineering, mechanical engineering, mining engineering, metallurgical engineering, electrical engineering, military engineering, marine and naval engineering, aerial navigation, engineering education. The congresses of this department will be held during the week commencing on Monday, July 31.

*Department of Art.*—Including the general divisions of architecture, painting, sculpture, decorative art, and photographic art. The congresses of this department will be held in parallel with those of the department of engineering, the places of meeting being adequate as mentioned below.

*Department of Government.*—Including the general divisions of jurisprudence and law reform, political and economic reform, city government, executive administration, intellectual property, arbitration and peace. The general division of jurisprudence and law reform will include the laws of nations, expatriation, naturalization and extradition, international privileges of citizenship, the administration of justice, etc. The general division of political and economic reform will include political economy, economic science, profit-sharing, social science, the single tax and other theories, public revenues, statistics, weights and measures and coinage, postal service, suffrage in republics, kingdoms and empires, civil service reform, etc. The general division of city government will include public service, public works, police protection, public revenues and expenditures and other important subjects. The general division of executive administration will include the nature, office and application of executive power in municipal, State and national government. The general division of intellectual property will include trademarks and patents, both national and international. The subject of copyright has been transferred from the department of government to the department of literature. The general division of arbitration and peace will include the establishment of permanent international courts of justice, the substitution of arbitration for war, the establishment of courts of conciliation and arbitration for the voluntary settlement of private controversies, etc. The congresses of this division will commence on August 7.

*General Department.*—In this department are included congresses not properly belonging to any other department; and also congresses which for any special cause could not be held in their appropriate places in any of the

other departments, among which are the Dental Congress, the Pharmaceutical Congress, the Horticultural Congress, and the Chess and Checker Congress. The congresses of this department will commence on August 14.

*Science and Philosophy.*—Including the general divisions of general physics, astronomy, meteorology, geology, geography, chemistry, electricity, botany, zoology, microscopy, anthropology, ethnology, archaeology, Indian ethnology, African ethnology, psychical science and philosophy. The congresses of this department will commence on Monday, August 21.

*Labor.*—Including the general divisions of the historic development of labor, labor organizations, conflicts of labor and capital, labor economics and legislation, woman's work and wages, child labor, education, public opinion and progress. The congresses of this department will be held in the last days of August and the first days of September, closing on Labor Day, Monday, September 4.

*Department of Religion.*—Including to this date, and subject to pending additions, the following general divisions: Baptist, Catholic, Congregational, Christian Evangelical Association, Evangelical Church, Friends, Jews, Lutheran General Council, Lutheran General Synod, Lutheran Synodical Conference, Methodist Episcopal, New Jerusalem, Presbyterian, Protestant Episcopal, Reformed Church of North America, Dutch Reformed Church, Reformed Episcopal, Swedish Evangelical, United Brethren, Unitarian, Universalist, Missions, Evangelical Alliance, Society of Christian Endeavor, Epworth League, Brotherhood of Christian Unity. The Catholic Congress will commence Tuesday, September 5. The World's Parliament of Religions will commence on Monday, September 11. The Denominational Congresses will commence on Thursday, September 21. The Missionary Congresses will commence Thursday, September 28, and will be followed by the congresses of the Evangelical Alliance and other bodies named.

*Department of Sunday Rest.*—Including the general divisions of the physiological relations, the economic and business relations, the governmental and political relations, the social and moral relations, and the religious relations of the weekly rest day. These congresses will be held immediately after those of the religious societies above named.

*Department of Public Health.*—Including the general divisions of sanitary legislation, public health authorities, governmental administration in relation to epidemics and contagions, food inspection and other food problems. The congresses of this department will follow that of the Department of Sunday Rest, and the exact date will be announced hereafter.

*Department of Agriculture.*—Including the general divisions of farm culture and cereal industry, animal industry, agricultural organizations and governmental departments of agriculture, agricultural education and experiments, and horticulture, the latter of which has been transferred to the general department as above noted. The congresses of this department are assigned to commence on Monday, October 16.

#### WHERE THE CONGRESSES WILL BE HELD.

The World's Congresses of 1893 will be held in the Permanent Memorial Art Palace, erected on the Lake Front Park, through the co-operation of the Art Institute of Chicago, the city of Chicago, and the Directory of the World's Columbian Exposition. This "World's Congress Art Palace" will have two large audience rooms arranged to seat about three thousand persons each, and more than twenty smaller rooms, which will accommodate from three hundred to seven hundred persons each. Meetings of such a character as to draw a large popular audience will be held in the main audience rooms, while meetings of chapters or sections of different congresses for the discussion of subjects of a more limited interest will be held in the smaller rooms. It will thus be possible to have two congresses and twenty sectional meetings in session at the same time, and to have three times that number of meetings within a single day. It is not anticipated that so many meetings in a single day will be required in any department of the World's Congress work, even though arrangements are in progress for more than one hundred congresses of the general divisions of the various departments in which the World's Congress work has been organized.



## LEADING ARTICLES OF THE MONTH.

### HOME RULE AND IMPERIAL FEDERATION.

TWO political articles which seem to have attracted rather particular attention in England this month deal with the question of Home Rule in a somewhat drastic and militant style. The first is by Mr. Frederic Harrison, and is entitled "How to Drive Home Rule Home." It is the opening paper in the *Fortnightly*. The second is by Albert Shaw, editor of the *American Review of Reviews*, and is the opening paper in the *Contemporary*. It is entitled "An American View of Home Rule and Federation." Mr. Harrison is a Home Ruler of the most pronounced type, and advocates the immediate passage of a Home Rule bill by the use of the *cloture* in the House of Commons and by the process of packing the House of Lords with new Liberal peers. Mr. Shaw's article describes the recent Republican and Democratic conventions for the benefit of English readers, and holds up before the British eye a picture of the practical equality of American citizens throughout the States, and of the sister States themselves, in our great federated republic, in order to show by contrast how reasonable is the claim of Ireland for a Home Rule analogous to that enjoyed by an American State, and how important it is for the permanent integrity of the British Empire that its great outlying English-speaking dependencies should be made part of a federated imperial structure. Mr. Shaw sums up both of these articles—together with two in the *Nineteenth Century* discussing somewhat similar subjects; and although his comments and quotations are quite strictly from the British point of view, it may interest our American readers to reproduce them precisely as he has chosen to make them for the readers of the English edition of the *Review*.

#### A New Policy of "Thorough."

It used to be said long ago that Mr. Frederic Harrison would never be happy until he had got the guillotine established as a going concern in his back garden. That was so long ago, and Mr. Harrison has been so quiet for so many years, that the old joke lost much of its point.

#### THE GUILLOTINE IN THE BACK GARDEN.

In the *Fortnightly Review* for September, however, an article signed by Mr. Frederic Harrison, under the title of "How to Push Home Rule Home," recalls the memory of the time when the guillotine joke was invented. Mr. Harrison is one of the most incisive and slashing writers of English now living, and in this article in the *Fortnightly*, he has put forth all his strength. It is a characteristic performance, full of go, dash, audacity—and nonsense. It is magnificent, but it is not politics. I should like to see Mr. Morley's face when he reads these pages, or to hear what

Mr. Gladstone thinks of the heroics of his literary henchman. As an exercitation it is interesting; as a contribution to serious politics it can hardly be said to have any influence. The article would not have been so absurd—might, indeed, not have been absurd at all—if the result of the general election had been what it was hoped it would be. As it is, it is about as rational as a demonstration of the ease with which the French could invade England, provided the Channel were suddenly to be converted into *terra-firma*.

#### WHAT IS MR. HARRISON'S "NATION?"

The gist of Mr. Harrison's article, which he expresses with all the splendid vigor which is his special characteristic as a writer, is that the Government, by the aid of its majority of forty, should rush the Home Rule bill through the House of Commons, and if the House of Commons dared to throw it out, Mr. Gladstone and the nation are to thunder at the House of Lords. "The nation"—that is the term Mr. Harrison uses—but what nation? To ask that question is to pierce with a needle the inflated windbag of Mr. Harrison's rhetoric. Mr. Harrison is not so careless a writer as to use the term nation as a description of the people of the three or four nationalities who make up the United Kingdom. The only nation strong enough to end the House of Lords, or to thunder at the doors of the Upper Chamber, is the English nation. What, then, is the sense of proclaiming this nonsensical, this tremendous attack upon the House of Lords for voting in accordance with the declared wishes of the majority of the English electors, who, after all, we suppose, may be taken as representing the nation?

#### THE BOTTOM FACT OF THE VALUATION.

The simple fact is—and the sooner we face it the better—that it is no use talking of crusading against the House of Lords until the House of Commons puts itself in opposition to the wishes of the majority of the English people. If Mr. Gladstone had a majority of forty, or any majority at all from England, there might be some sense, although even then there would not be very much, in Mr. Harrison's swagger. But when every one knows, and no one better than Mr. Harrison himself, that England has returned a solid majority of seventy-one members who are pledged to defend the Union and support the House of Lords in throwing out the Home Rule bill, is it not child's play to mount the high horse and talk as Mr. Harrison does of making a clean sweep of the Upper Chamber?

#### NO MAJORITY FOR COLONIAL HOME RULE.

Mr. Harrison's article is very interesting, and even amusing reading; but any attempt to put it into practice would leave Mr. Gladstone without any majority

in the House of Commons. For Mr. Harrison is an enthusiastic advocate of what may be called Colonial Home Rule, and Colonial Home Rule is the one thing which the present majority will never give to Ireland. If Mr. Harrison could convert the British electorate to what he considers the saving faith of the Positivist prophet, and convince them that the Empire is an evil thing, the dismemberment of which is one of the highest and holiest duties in which its citizens can be engaged, well and good! But the British electorate has not yet been converted to that saving faith, and any attempt to pass a Home Rule bill on Mr. Harrison's lines would end not the House of Lords, but the Gladstone administration, as soon as the proposal was clearly before the House. For Mr. Harrison contemplates the ultimate exclusion of the Irish members from the Imperial Parliament, their immediate reduction by one-third, and he would deny to the Imperial advisers of the Crown any right to veto Irish legislation. Nothing short of Canadian or Australian Home Rule will content Mr. Harrison, but as neither Australia nor Canada contribute a penny-piece to the Imperial exchequer, and as one of the indispensable conditions of any Home Rule bill is that Ireland should continue to contribute to the Imperial exchequer as many millions per annum as may be amicably agreed upon as just in the Imperial Parliament, Colonial Home Rule can never be applied to Ireland.

#### THE A B C OF THE QUESTION.

All this is the very A B C of the question. Mr. Harrison says that the question of Home Rule has been finally and irrevocably settled. Never has there been in English history any political issue which has been so exhaustively fought out in the three corners of the kingdom. The whole adult male population have had the issue driven upon their minds, explained, argued out and illustrated *ad usque nauseam*.

So he says. But there is one among the adult male population who does not seem to have mastered even the elementary facts of the situation, and that one person is none other than Mr. Frederic Harrison himself.

#### WHAT MR. HARRISON SAYS.

Having said this much by way of introduction, now let Mr. Harrison speak for himself. He begins by declaring that at last we have got down to a genuine Democratic Republic; the principle of Home Rule is finally and irrevocably settled, and we must no longer parley with those who choose to talk nonsense. The nation having, with infinite toil, decided a direct issue, will not stand any trifling. It must be distinctly understood that the rejection of the Home Rule bill by the Peers will be followed by a bill for the superannuation of the House of Lords. The Upper Chamber, if it makes itself an insufferable nuisance, will crumble up like matchboard.

As a last resource, Mr. Gladstone could march a regiment of Life Guards into the House to take their seats as peers on the ministerial side. The Crown would hesitate to sanction so violent a measure; but

if the Crown were to hesitate, the Crown itself would be instantly menaced by public opinion. But the primary difficulty will not lie in the House of Lords, but in the House of Commons. Mr. Gladstone must take example from the London County Council, and use the cloture as the French Revolutionists used the guillotine, which went always.

#### THE GAG FOR THE COMMONS.

Here is Mr. Harrison's new policy of Thorough:

"Give fair time to consider the new bill; six weeks ought to suffice. Give one full debate on principle—say four nights of six or seven hours each. Divide, and suffer no second debate on principle. In committee allow two or three weeks as a maximum, using the cloture every hour; and if amendments multiply obstructively, cloture them. It was done for coercion, and it should be done for Home Rule—*fas est et ab hoste doceri*. Only it should be done far more drastically—fairly, honestly, but rigidly. Let it be understood that a fixed time—say three weeks as a maximum—be allowed for committee. It will be necessary to fix a time limit for speeches in committee. One debate, limited to two nights, for bill as finally drafted. In this way it would pass before Easter. The conditions of dispatch are these: rigid time limits for debates and separate speeches; constant, hourly resort to cloture; no compromising or mangling of the original scheme, but the bill, the whole bill, and nothing but the bill. Make it part of the Liberal programme that rejection of the bill will be instantly followed by a movement for the suppression of the Upper Chamber. Send the bill back after rejection, without debate, and with new terms after each rejection. If need be strike out of the bill, after repeated rejection, such clauses as may be specially designed for the advantage of their friends. Make it clear that the *ultima ratio*, the creation of Peers, remains.

#### THE CROWN TO MADAME TUSSAUD'S.

There may be difficulties in the way, possibly in very high places; but Mr. Harrison is prepared to trample as with hobnailed boot upon all obstacles which impede the execution of his programme:

"We must one day get rid of the whole of the idiotic gold stick and court dress business—send them to Madame Tussaud's wax-work show; we must get rid of the whole of the courtier's fanfaronade—and with these we must be freed from the interminable prolixity of the various stages, and the intricate pedantry of legislative process which invites obstruction and encourages chatter."

#### FIVE HUNDRED SWEEPS FOR THE HOUSE OF LORDS.

The House of Lords is to be compelled to surrender its veto in practice, and if the Crown will not elevate five hundred sweeps to the Peerage in case of need, the House of Commons must be prepared to refuse supplies and arrest the machinery of government. And all this, be it remembered, in face of a solid English majority in the House of Commons in favor of the House of Lords.

The rest of Mr. Harrison's article is taken up with declamation as to the absolute necessity of conceding almost everything Mr. Redmond demanded. He thinks that the right of the Imperial Parliament to pass an act to abrogate any particular act, legislative or administrative, of the Irish Parliament is quite sufficient security to provide for any emergency, or to fully protect any subject of the Queen.

#### FREE SHOOTING FOR ULSTER.

As for the difficulties in Ireland, if Ulster objects, Mr. Harrison would remind that turbulent and braggart minority that there is in the Castle archives the famous order, "Do not hesitate to shoot!" Liberals, he says, will live to repent it if, having their heel placed on the Unionist neck, they take it up for mere howling until the work is done.

There! There is the policy of Thorough laid down by a swaggerer who is more like Bobadil than Stratford. Seriously speaking, if Mr. Harrison had been hired by Mr. Chamberlain to produce a pamphlet that would do the maximum amount of mischief to the Liberal cause, he could not have given him on any number of printed pages better value for his money than this deplorable outburst in the *Fortnightly Review*.

#### How to Save the Empire—An American Prescription.

Dr. Albert Shaw, the editor of the *American Review of Reviews*, has a paper in the *Contemporary Review* for September, which affords much food for thought. For Dr. Shaw, being asked by Mr. Bunting to set forth in plain terms what is the American view of Home Rule and Federation, has done so in a way which will make most Britishers gasp. But it will do them good. It is an excellent thing to have so much plain truth bluntly stated. I wish I could quote the whole of this admirable paper; but I must confine myself to a few extracts, which, however, give a fair idea of the very drastic and unsparing criticisms of this American observer.

#### POOR JOHN BULL!

Dr. Shaw gives John Bull a piece of his mind without mincing his words. He says:

"I confess that if I were an Englishman I should not take much pride in the so-called 'Empire' as it now exists; and I am very sure that any American if he were a British subject in any part of the Empire outside of the United Kingdom would think that the huge affair was on very pernicious lines. Your colonial and imperial system, measured by its easy possibilities, has been the most colossal of failures. And now, when the first step toward clearing the situation for entrance upon a large and worthy imperial policy is so simple, so safe and so obvious, in its principles, the whole world looks on in amazement at the silly sophistries and the dense stupidities that do serve as arguments against allowing the Irish people to manage purely Irish affairs in Ireland."

#### GO TO SCHOOL AT UNCLE SAM'S.

Dr. Shaw contrasts with the fatuous stupidity of the Britisher the far-seeing sagacity of the statesmen who founded the American Commonwealth. They based their union upon Home Rule, which is the secret of their cohesion.

"The accident of territorial contiguity, let it be observed, is not the cement that binds together the parts of the American Republic. The cement is a product arising out of the intense affinity of the three principles of (1) perfect Home Rule in all matters of local concern; (2) perfect and indissoluble union in affairs of general or imperial concern; and (3) a universality of citizenship. The original States kept no hegemony, and manifested neither jealousy nor sense of superiority toward their colonies. When the test of war came the seceding States were conquered and the Union was preserved. The British, or any European government, would have held the subjugated region under military occupation, with some kind of colonial status, for at least a century. The region would have been Irelandized under coercion acts and military occupation. But Americans had faith enough in the principles of Federation and Home Rule to restore the recreant States, almost before the smoke had cleared from the battle-fields, to full authority as sovereign members of the Union."

#### AND GIVE HIM THE CONTRACT TO SAVE YOU!

Dr. Shaw is an intrepid man. He sees what ought to be done and how it ought to be done. He says:

"If Americans were to take the contract for reorganizing your British Empire they would lose no time in telegraphing for the strong men of both Canadian parties; for Mr. Rhodes, Mr. Hofmeyr and the other empire builders of South Africa; for the experienced and staunch politicians of the Australian States, and for Englishmen everywhere who were actually engaged in maintaining British supremacy. After a conference they would draw up certain tentative proposals and call an Imperial Convention to draft a final scheme of Federation. This scheme should provide for a true Imperial Parliament to take over from the existing local parliament of the United Kingdom all imperial business. It would place the navy, the army and the postal service upon an imperial basis. It would establish absolute free trade between all parts of the Empire, although it might allow certain parts to maintain differential tariffs against non-British countries. It would allow Ireland Home Rule as a matter of course—subject not to the United Kingdom, but to the British Empire."

#### SUPPOSE HE ANNEXES IRELAND!

As we shall not give Americans the contract to save the Empire, Dr. Shaw warns us that under our blind statesmanship—

"Ireland itself might falter in its loyalty at some time of crisis. We do not want Ireland, yet obviously we could make her very comfortable and happy as a State in our Union. And in the nature of the thing it is not easy to see why the American flag might not

float over the Emerald Island with as much propriety as the British flag in territories contiguous to our border. Moreover, there might be much moral justification for our reception of Ireland in the fact that we should at once give that community a place in a rational system of political organization, and promote its general welfare and progress; whereas, without Home Rule, it must remain in a distraught condition. Our mission in Ireland would be the same as England professes in Egypt—to pacify, restore and bless. But we could have no object in undertaking this necessarily expensive annexation of Ireland, except the welfare of humanity and the progress of the English-speaking communities of the world."

#### THE UNION OF THE ENGLISH-SPEAKING RACE.

Dr. Shaw does not conclude, however, without saying a kindly word of brotherly sympathy. We may, be, and no doubt are, both fools and blind; but we are English-speaking men for all that. So he tells us—

"Blood is thicker than water. Most Americans are of British origin, and they are devotedly attached to ideas and possessions that are our common heritage. They rejoice in the exploits of a broad-visioned kinsman like Mr. Cecil Rhodes. They have the kindest interest in the development of the English civilization of the Australian continent. They do not wish to see the dismemberment of the British Empire, and they would respect and admire the statesmanship of a leader in England who should attempt the real knitting together of that Empire. With such an Empire they would have no occasion for controversy. The frictions that have endangered the relations of Great Britain and America in recent years have grown out of the mischievously anomalous political situation of Canada. A unified Imperial economic system might soon lead to a reciprocity treaty between the two English-speaking federations that would hasten the advent of the universal Free Trade that all intelligent Protectionists anticipate and desire."

So far Dr. Shaw. Now do not let any proud, impatient Briton sniff or storm or venture to ignore the significance of this very plain warning. It is but the latest repetition of the Cassandra-like prediction: "We must federate or perish." And the first step to the only possible federation is Home Rule!

#### Some British Suggestions.

In the preceding article I have summarized what Dr. Shaw has to say on this question from the American standpoint. In the *Nineteenth Century* for September, a New Zealander and an Englishman give their ideas on the same subject.

#### A CHANCE FOR CANADA.

Sir Julius Vogel comes forward to suggest that Canada should take the initiative in summoning a congress of the self-governing colonies in order to elaborate a scheme for laying the foundations of a "Zollverein of the British Dominions." There are great and obvious difficulties which Sir Julius Vogel fully recognizes, but he thinks that he can get round them by making the imposition of a bounty of 10 per cent. on all goods produced in the British Possessions on

articles similar to those produced in the United Kingdom, *i. e.*, he would give a 10 per cent. bounty to the colonial producer of wool, grain, butter, cheese and meat; but in order to meet the suggestion that this is subsidizing colonial producers in order to compete with English farmers in the English markets, Sir Julius says: "It is fair to consider that they are prejudiced to the total extent of the bonuses paid on these articles, and we suggest that such payment should be made, the total amount to be divided among all the producers in such manner as may be found most satisfactory."

He thinks that the bounty would amount to over five and a quarter millions to-day, and that it would rise to over £8,000,000, one-third of which should be paid by the British Possessions, and two-thirds by the United Kingdom.

#### TO FREE TRADE VIA BOUNTIES.

By this means he thinks the way would be paved toward universal freedom of trade beyond all ports of the British dominions. He says:

We now come to the conditions which should accompany the agreement to make the payments recommended. We suggest as follows:

1. The British Possessions agree to impose an extra *ad valorem* import duty of ten per cent. on all foreign commodities of the same character as those imported from the United Kingdom.

2. Any of the bonuses described shall cease to be paid six months after the United Kingdom declares a ten per cent. differential duty on any of the commodities subject to such bonuses coming from foreign countries. Thus, for example, whenever the increased production of the British Possessions made it safe to place a ten per cent. duty on grain from foreign countries the proposed bonus on grain would cease.

3. On three years' notice (issued not sooner than seven years from the date of the bonuses coming into operation, and not later than eighteen years) that the United Kingdom will impose not less than a ten per cent. duty on all foreign commodities, the British Possessions and the United Kingdom will agree to an exchange, free of customs duties, of all commodities of their own production or manufacture. The British Possessions are also to impose a duty on foreign commodities of not less than ten per cent., but to be at liberty as well as the United Kingdom to make the duty on foreign commodities larger than ten per cent.

With these exceptions, if any, within twenty-one years—probably much earlier—there would be a complete Zollverein within the British dominions. It may be added that the various customs departments would have no difficulty whatever in carrying out the details of the scheme.

It cannot be denied that, as far as the United Kingdom is concerned, these provisions will confer prodigious benefits. They will largely increase the demand for the manufactures of the model country; they will give an impetus to British trade and British shipping at a time when both are threatened by the increasing hostility of foreign countries. The power to go be-

yond the 10 per cent. duties will be a formidable weapon in the way of repressing foreign unfriendliness—a weapon the want of which the ablest statesmen have lamented.

#### Canada and Imperial Federation.

In his article, "Canada and Imperial Federation," which has first place in the initial number of the new Canadian monthly, *The Lake Magazine*, Mr. J. Castell Hopkins argues for a closer union between the Dominion and the rest of the British Empire. He believes that independence for Canada is a "dangerous dream," and annexation with the United States a "disgraceful impossibility."

#### WHAT INDEPENDENCE FOR CANADA WOULD MEAN.

"Independence for Canada means dependence upon the United States; diplomatic weakness abroad; inability to protect our rights and privileges; the necessity of an enormous expenditure upon defensive armament; increased debt and a steadily growing taxation as a consequence of added burdens; loss of possible trade preferences in the British market, or chance of a treaty with the United States short of commercial annexation; provincial difficulties without any increased federal power; all combined with the constant scheming of American politicians, railway and commercial interests, desiring, and very naturally, to obtain possession of so valuable a territory, so important an addition to their material estate, and such magnificent fisheries as Canada possesses upon the Pacific and Atlantic coasts. It involves a similar declaration of independence by Australia; the loss to England of her coaling stations, harbors and fortresses and the command of the sea; the destruction of her prestige and the possible loss of India; in short, the disruption and destruction of the British Empire.

#### ANNEXATION NOT TO BE SERIOUSLY CONSIDERED.

"Annexation is hardly worthy of discussion. No nation has voluntarily surrendered its name and institutions of freedom for any consideration which could be presented. The United States had a cause and reason for separation from England—we have none. If in any degree the American people seem better off than the Canadian, and it is merely an appearance due to a larger population and greater cities, it should be remembered that the United States has one hundred years the start of Canada, and never had to compete with a great nation twelve times its size upon its southern frontier. Had Mexico been another United States, I doubt whether that present degree of apparent prosperity would have ever been attained. But our people are built of better stuff than even our neighbors to the south, worthy as they are of admiration, and no fear may be felt that annexation will ever come up for serious consideration by the nation. If it should, the crushing which Commercial Union has received at the polls would be but a bagatelle in comparison to its fate."

#### WHAT IMPERIAL FEDERATION WOULD INVOLVE.

Mr. Hopkins comes out strongly for the other alternative, that of Imperial Federation. He summarized as follows the most important of the matters which this closer union would involve:

"1. The abrogation of all treaties interfering in any way with the domestic affairs of the British Empire, or imposing limitations upon its internal trade.

"2. Any Imperial penny post, or, at any rate, a cheaper system than that now existing.

"3. The adoption, throughout the self-governing portion of the Empire, of identical laws upon such subjects as patents, copyrights, marriage, etc.

"4. The fixing of some general standard for the conferring of university degrees, and the similar recognition of professional qualifications.

5. The development of some careful scheme by which a portion of the people of England, now living 311 persons to the square mile, may be removed to Canada or Australia, where only one person to the square mile at present exists.

"6. The imposition of a small duty by Great Britain upon foreign goods in return for a distinct preference, in all Colonial and Indian markets.

"7. A contribution granted by each self-governing portion of the Empire toward its naval defense in return for the above trade discrimination, and for a certain share in molding the foreign policy of the British Realm.

"8. The establishment of fast steamship lines, notably between Canada and Australia and England, together with a cable system which will unite the whole Empire in close electric communication.

"9. The holding of Imperial conferences at not very long intervals for the discussion of these various problems and their presentation to the parliaments of the Empire, with a view to the solution of the question along the lines of gradual growth.

"10. Evolution, not revolution, or a steady growth toward closer union; not a sudden straining of the present constitutional structure—the probable development of these Imperial consultation into some form of an Imperial Council."

#### Canada's Political Future.

In the *Lake Magazine* for September, Hon. J. W. Longley, Attorney-General of Nova Scotia, contends for a fair and rational consideration by the Canadian people of the subject of Canada's political future. He insists that in the discussion of the question every man, whether government official or private citizen, shall have an unqualified right to freely express his opinion, and he criticises Sir Oliver Mowat for removing Mr. Elgin Myers from office because that gentleman ventured to assert his opinion that Canada's most advantageous arrangement would be a union with the United States government. He lays down the principle that, while it is the undoubted duty of every official to expose any attempt by insurrection to hand over Canada to any foreign government, that such official nevertheless is always at liberty to express his

opinion as to the course which he considers would best advance Canada's interests.

There are, according to the writer, four alternatives, any one of which Canada may adopt for her future regulation. It may, first, remain as it is, a colonial possession of Great Britain; second, establish a direct political alliance with Great Britain; third, consummate a political union with the United States; and, fourth, establish an independent nationality.

While the writer does not commit himself to any of the four alternatives, and strenuously denies that he is in favor of a political union between Canada and the United States, he nevertheless states fairly and strongly in the following paragraphs the line of argument for the advocates of this scheme:

"Why must we seek alliances with European countries, when we have the full outlines of a most perfect civilization on our own Continent? Why do you seek to impose upon Canadians the burden of maintaining a standing army simply to take a hand in the selfish game of European diplomacy! Besides us on this Continent is a nation that within the compass of a little more than a century has outstripped in population, in accumulated wealth and internal resources the greatest of European nations. She stands without a rival in industrial progress. Every citizen is a wage-earner and a producer, while every nation in Europe is supporting hundreds of thousands of men in idleness so far as productive returns are concerned, solely as a national police and a necessary safeguard against invasion and conquest. In America standing armies are needless, because we are not concerned in the wastes and burdens which afflicted the military-ridden nations of modern Europe. Besides us and sharing the Continent with us is a nation speaking the same language, sprung from the same race and animated by the same impulse as ourselves.

"The United States was once a colony like ourselves and derived its origin from the same cradle. With its enormous progress it must in time have established an independent nationality in any case. Under normal conditions the communities which now constitute Canada would have been linked with the communities which now form the United States. Unfortunately, incidents occurred more than a century ago which caused them to separate from the mother-land in anger and by force. We in Canada represent, for the most part, the descendants of those who preferred to stand by the Empire. But history has decided that the resisting colonists were justified, and time has demonstrated that as descendants of the great Anglo-Saxon race they had the capacity for self-government and the power to achieve the most wonderful national progress the world has ever seen. Time has mellowed the old animosities and completely changed the conditions under which our ancestors separated from theirs. Why should we longer remain apart? Our interests are identical. Why should we form an alliance with less than forty millions of people in a country several thousands of miles away, and with national interests distinctly diverse, when we can form an alliance with over sixty millions at our own doors with common national interests."

#### JUSTIN MCCARTHY'S FORECAST OF THE GLADSTONE MINISTRY.

THE *North American Review* publishes a forecast by Justin McCarthy, M. P., of the probable course of action which Mr. Gladstone's new ministry will take.

##### HOUSE OF LORDS AND HOME RULE.

It is to be presumed that when Mr. Gladstone's Home Rule bill passes the House it will be rejected by the Lords, on the ground that Great Britain having elected a Conservative majority, the will of the country is evidently opposed to the measure.

What will Mr. Gladstone then do?

There are two things which Mr. Gladstone could then do. He could appeal to the country against the House of Lords, which Mr. McCarthy thinks he will scarcely do, and he can threaten the House of Lords with the creation of a sufficient number of peers to enable him to pass the measure—a menace which might at once bring the Lords to terms. But as the same bill cannot be introduced twice in one session of Parliament, what will be done if this measure is rejected?

##### TWO OTHER REFORMS.

There are two other reforms which the Liberal party is exceedingly anxious to push through. One is the "One Man, One Vote" reform, whereby each man shall have one vote and no more, instead of the present system by which a man is allowed to vote in as many places as he holds property. The other reform is the complete reorganization of the complex registration system, for as the case now stands "although a voter may be perfectly entitled to his vote, he has to fight his corner and prove his case at every annual registration, or he loses his vote—if any one objects to having his vote recorded." Some of the extreme Liberals, such as Mr. Labouchere, think that Mr. Gladstone's wisest plan would be to introduce these two reforms first as preliminaries to the Home Rule bill. But Mr. McCarthy considers that such a programme is impossible, because of the pledges which Mr. Gladstone has made to make Home Rule the first object of his attention. According to Mr. McCarthy the Premier will probably act in one of two ways: Either he will himself "introduce a Home Rule scheme on one day, and others of his colleagues will introduce a One Man, One Vote bill and a reformed registration bill the same day or the day after," or he will introduce his Home Rule bill in the first session, and then upon its repeal by the House of Lords, he will call another session immediately and again present his bill. The effect of the first plan, Mr. McCarthy thinks, would be to get the two subsidiary reforms passed, the House of Lords not daring to refuse these important measures in one session, and as soon as these minor reforms go into effect the greater reform will be a matter of certainty. The second plan might have the effect of so arousing the country, after the first refusal of the Home Rule bill, that the House of Lords would not dare to jeopardize its own safety by making a second refusal.

## THE HOMESTEAD STRIKE.

THREE papers on the Homestead strike appear in the *North American Review* for August.

## The Cause of the Trouble.

The first is by Representative William C. Oates, chairman of the Congressional Committee appointed to investigate the troubles between the Carnegie Company and their employees, who considers the subject from the point of view of the legislator. He attributes the strike indirectly to our Protective Tariff law, which has, he declares, by encouraging the investment of capital in the manufacture of iron and steel, caused overproduction of these products and a consequent reduction in the wages of the laborers in this industry.

Mr. Oates lays the blame for the conflict directly upon the "stern," "brusque" and "uncompromising" Mr. Frick, and is persuaded that if the company had approached its employees in a less autocratic way an agreement would have been reached, and all the trouble which followed would thus have been avoided. From his knowledge of the case, he is inclined to suspect "that Mr. Frick, like many other manufacturers, is not infatuated with labor organizations, and hence is opposed to the Amalgamated Association and its methods, and had no very great desire to contract with his workmen through that organization."

While conceding that the company had a legal right to put Pinkerton men into the works at Homestead as guards, Mr. Oates thinks that the introduction of these outside forces was the greatest mistake it could have made. It precipitated a conflict, which he feels sure would have been prevented if Mr. Frick had first appealed to the county and State authority for protection. Mr. Oates holds to the view that Congress has not the power to interfere by legislation in labor troubles such as were recently witnessed at Homestead. He believes, however, that Congress "can contribute much toward allaying agitation by repealing class legislation and greatly restricting foreign immigration."

## A Constitutional View of the Affair.

Hon. George Ticknor Curtis, in the second paper, takes a constitutional view of the Homestead strike. He sums up the various points in the case of Carnegie versus Homestead Strikers, as follows:

First, That the owners of the mills had a perfect legal right to employ any necessary number of men to defend their property.

Secondly, That all the acts of the Pinkerton men at Homestead were lawful; and that, as watchmen, they had a right to bear arms on the premises of the Carnegie Company in order to protect life and property, whether they were or were not deputized by the Sheriff of Allegheny County; and that the agency had the right to ship arms for such purposes from Chicago to the Carnegie yards at Homestead; and that, in view of the attack on the barges, the watchmen had the right to bear arms and defend themselves; and that all their acts in firing in

self-defense from the barges after the attack on them were legally justifiable under the laws of the United States and the State of Pennsylvania.

Thirdly, That the killing of Klein by one or more of the riotous strikers was a murder.

Fourthly, That all who stood by, sympathizing with and encouraging the strikers, or not exerting themselves to prevent the strikers who were armed from firing on the barges, were accessories to the murder.

Having thus stated the law in the case, Mr. Curtis next proceeds to discuss what he considers to be the duty of the legislative power in the States of the Union in reference to strikes: "The first duty of the legislative power is to emancipate the individual workman from the tyranny of his class. Unless this be done, capitalists can afford no aid to the solution of any labor problem whatever. Of what avail is it that a mill owner or a railroad company is willing to make fair terms with workmen if the state of things is such that they cannot employ whom they please, on such terms as will be agreed to by the men who want employment? It is only by making the individual laborer a perfectly free man that society can do its duty to him and to those who wish to buy his labor for a price that he is willing to take, and which is for the interest of those who are dependent upon him to have him take."

Until these doctrines are accepted and carried out in legislation, Mr. Curtis maintains that there can be no successful reconciliation between the interests of capital and the interests of labor. He holds that associations of workmen transcend their legitimate power when they organize for purposes other than of, discussing the subject of wages with their employers, of obtaining and diffusing information about the price of labor in different places, and of mutual associations in times of sickness. He declares that the corporate body of a trade union should not be permitted to bind their members to quit work as a body, when ordered to do so by the governing authority of the association; and moreover that the coercion of non-union men, however tempted and in whatever it ends, should be made a crime and should be punished with severity.

## Master Workman Powderly's Version.

The Knight's of Labor view is presented by Master Workman Powderly, who stands uncompromisingly by the Homestead strikers. He says: "The principle involved in the Homestead trouble is the same as that by which the founders of this republic were governed in rebelling against the British Government. To have accepted decisions, decrees and laws without question, and without a voice in their making, would have stamped the colonists as slaves. To accept, without inquiring the why or wherefore, such terms and wages as the Carnegie Steel Company saw fit to offer would stamp the brand of inferiority upon the workmen of Homestead. Independence is worth as much to the workingman as it can be to the employer. The right to sell his labor in the highest

market is as dear to the workman as the right of the manufacturer to sell the product of that labor can possibly be to the latter. It is folly to assert that the workman has no right to a voice in determining what the minimum rate of compensation shall be. If the manufacturer is permitted to invade the market place and undersell competitors, a reduction in the wages of his employees must inevitably follow. It was to protect the manufacturer as well as the workman that the Amalgamated Association insisted on a minimum rate of pay. The fixing of that rate imposed no hardship on the manufacturer; it gave no competitor the advantage over him, for the majority of mills were operated under the Amalgamated scale, and this of itself fixed a rate below which manufacturers would not sell. The minimum rate was therefore as advantageous to the manufacturer as to the workman in the steel trade. The question at issue between the Carnegie Steel Company and the steel workers does not so much concern the price as the right to a voice in fixing that price.

"The corporation, composed of many men, is an association of capital which delegates its authority to an agent whose duty it is to deal with the workmen and make terms with them. The Amalgamated Association, and all other bodies of organized workmen, stand in the same relation to the men as the corporation does to the capitalists whose money is invested. One invests money, that is, his capital; the other invests his labor, which to him is not only his capital but his all. That the workman should have the same right to be heard through his legitimately appointed agent, the officer of the labor organization, that the corporation has to be heard through the superintendent or agent, is but equity. This is the bone of contention at Homestead, and in fact everywhere else where a labor organization attempts to guard the rights of its members."

Mr. Powderly makes the statement "that every law, every right, every concession that the workingmen now enjoy has come to them through the labor organization." What the laboring man demands at the present time, says Mr. Powderly speaking for his organization, "is the enactment of laws providing for the arbitration between employers and employed, and to enforce the decision of arbitration."

"It should be a law in every State that in disputed cases the employer should be obliged to select two arbitrators and the employees two, these four to select the fifth; this arbitration commission to have access to all books, papers and facts bearing on the question at issue from both sides. It goes without saying that the commission should be made up of reasonable, well-disposed men, and that publicity would not be given to such information as they might become possessed of."

"An established board of arbitration, appointed by a governor or other authority, is simply no board of arbitration at all, for the reason that the workmen would have no voice in its selection, and the other side, having all the money and influence, would be tempted to 'fix' such a board preparatory to engag-

ing in a controversy with workingmen. For either side to refuse to appoint its arbitrators should be held to be cause for their appointment by the Governor of the State. No strike or lockout should be entered upon before the decision of the board of arbitrators. Provisions for appeal from the decision of the arbitrators should be made in order to prevent intimidation or money from influencing the board."

Naturally Mr. Powderly objects to the introduction of armed forces, such as Pinkerton detective agencies arm and equip. He ends his article with the exclamation, "What the law will not do for men they must do for themselves, and by the light of the blazing guns at Homestead it was written that arbitration must take the place of 'Pinkerton.'!"

### The Lesson of the Strike.

Hon. Chauncey F. Black, taking the Homestead affair as his text, draws from it a lesson which he presents in the *Forum* for September, as a remedy for labor troubles. He takes the position that the rapid concentration of capital in centers going forward, on the one hand, and of working men, on the other, has changed the conditions which existed when the present laws were enacted and that this change calls for a readjustment by law of the relations between corporations and their employees. "Capital massed on one side and men massed on the other make a situation to which neither the common law nor the statute law of our foregoers is at all adequate. The principles of those laws are as applicable and as effectual to-day as ever, but they need elaboration and the support of new machinery. A dispute between an employer and eighteen thousand men—the number said to be in the service of the Carnegie companies—who with their families make sixty or seventy thousand souls, cannot be satisfactorily disposed of by ordinary judicial procedure. While executives, courts, and juries are confessedly unable or unwilling to cope with unlawful combinations of capital, how can we expect them to deal promptly, successfully and justly with vast multitudes of aggrieved laborers, too often technically at fault." The State defends itself against unlawful combinations of capital, adds Mr. Black, with writs and bills in equity, and against the disorders of which workingmen have been guilty, with its rifles. "Why not," he asks, "the writs in both or the rifles in both? Why this summary suppression here, and the tender toleration there?"

In order that labor and capital may treat on something like equal terms, Mr. Black suggests that laws be enacted by our various States, providing for the incorporation of labor bodies, as for instance of the "Amalgamated Association," which shall have power to make contracts with capitalist corporations, to sue and to collect damages. As means whereby to pay the damages for the breaches of its contract, Mr. Black suggests that there should be inserted in the charter of this labor corporation a provision "requiring that a sufficient percentage of its whole earnings should be withheld from distribution and invested in public securities, never to be distributed or

expended except for that purpose." Obviously the membership would be fitful and shifting, but not more so, it is held, than the stockholders of other corporations.

"But the State has not discharged its duty," continues Mr. Black, "by merely granting a charter to a labor corporation, with even the most careful and elaborate provisions for its safe management. It must also provide for the peaceful settlement of disputes between the aggregations of men on the other hand. It must do this not only in justice to the parties immediately concerned, but in justice to itself. Provisions for arbitration, provisions for speedy litigation in default of arbitration, provisions for preserving conditions against radical changes while the legal settlement is in progress, provisions against call-outs, lock-outs, and strikes in the interim, and above all, provisions against evictions of workmen and the introduction of armed forces—these are the outlines which the wisdom of a legislature bent upon a fair solution of the most difficult problem and the removal of the gravest danger of modern times might be expected to fill in with details that would not defeat the object in view.

"The labor corporation suggested would be that perfection of organization which would best serve the rights and interests of all concerned. It would bring to the front the best character and the highest talents on the labor side, and the responsible manufacturing or mining corporation would be able to buy its labor from an equally responsible corporation having it to sell, and to carry on its business with an almost absolute certainty that the contracts between them would be faithfully and voluntarily observed, and, if not, would be readily enforced. This with the obligation upon each not to strike or to lock out or to evict until a question properly raised and pending should be judicially determined, would probably save the public from these gigantic disturbances, which shake the whole State and therefore sternly demand the public intervention of the State for their suppression."

#### A Capitalist's Sympathetic View of the Strike.

Mr. John Brisben Walker, editor of the *Cosmopolitan*, contributes to his magazine a most impressive paper on the Homestead strike. The weight of the writer's words is especially great, from the fact that he himself is a prominent exponent of the monied class, which he criticises with such remarkable freedom and vigor.

In discussing the exciting cause of the Homestead outbreak, Mr. Walker speaks as follows concerning the Pinkerton system: "Lovers of the Republic may well tremble at this exhibition, so closely resembling the evil days when rich Romans surrounded themselves by hired bands of fighting bullies. True, our modern rich man does not parade the streets surrounded by his gladiators. He sits in a secret office, removed from danger, and in communication with the telegraph wires; orders his army concentrated from many States by rapid transit and moves it unexpectedly upon his private foes. There is lacking

that personal courage which gave a half-way excuse to the Roman, who, sword in hand, shared the dangers of the fight. But the risk to the Republic is all the greater from these modern methods. For if a man may hire 300 poor devils ready to shoot down their brothers in misery, there is no reason why he may not hire 10,000."

As to the "divine right" of property and the necessity of "intelligence to direct," Mr. Walker avers that there is another side which the workmen cannot be blamed for taking. He agrees with them that they, the immediate producers of our wealth, have intelligence among them and are quite as well endowed by nature with the qualities to command, as are those who have come forward under an uneven and solecistic social régime. He calls attention to the palpable fact that the workman has never really possessed the power of his vote. "Every one knows that this has been true; that the labor vote has never been a unit; that its purchasability has been one of the well-understood factors in ward politics; that there has been no combination, no united effort, no intelligent direction, no willingness to submit to leadership, and that there is to-day no probability of the vote of these people being cast at an early election for the objects in which they are so deeply concerned. The issues that are before the public in either of the great political parties for whose candidates the votes will be cast are very largely those which concern the peoples of means and influence." Mr. Walker emphasizes the huge majority of strength with the labor class, not only in regard to votes, but in physical strength—a preponderance which renders possible at any moment a cataclysm by the side of which the Homestead riot would be trivial.

How are we to remedy this state of affairs? The editor of the *Cosmopolitan* sees relief in several general directions. "Lighten the burdens of taxation upon the poor, by letting those whose wealth is protected by the State chiefly furnish the means of subsistence for the State, at the same time offering a discouragement to the amassing of great wealth. The well-known expedient of income tax would be a step in this direction. Take out of the control of private individuals the power to amass great fortunes at the expense of the public, through the management of functions like railway, express and telegraph, which are purely of a public character. Establish a system of currency, self-regulated by means of postal-savings banks; tax highly the unimproved properties which are held for the purposes of speculation. Finally, let it be a recognized principle that when men employ many laborers their business ceases to be purely a private affair, but concerns the State, and that disputes between proprietor and workmen must be submitted, not to the brute force of so many Pinkerton mercenaries, but to arbitration."

#### Compulsory Arbitration Necessary.

"The Editor's Table" of the *New England Magazine* is taken up this month with a discussion of the strike bearing the unmistakable ear marks of Mr. Edwin D. Mead, whose comments in that periodical

two years ago upon the New York Central strike attracted much attention.

Mr. Mead is severe in his denunciation of "Pinkertonism," the death blow to which he thinks has been dealt by the conflict at Homestead. He declares that "it is insufferable and a thing not to be endured in the Democracy, that any men or any companies of men, for whatever purposes incorporated, should have the power of organizing and arming military and police forces of their own to act in the settlement of affairs, in which they are thus interested parties, and shoot men when and how they may direct. The State in which such things are possible, or are apologized for, is, we say, but the parody of a Democracy; and if a savage massacre and rout of the unfortunate Pinkerton men of Homestead is the means of waking the country up to the seriousness and true significance of this whole question, the violence and the bloodshed will not have been in vain."

The tragical affair at Homestead has also done much, Mr. Mead thinks, to hasten the day of compulsory arbitration, and a more efficient supervision of industries by the State. Of the conditions which render necessary some form of enforced settlement of troubles between corporations and laborers he says: "Not only every railroad, but every great industry and enterprise in the country is in a measure a public concern, becoming more and more so in the proportion in which it becomes great; nothing of importance, nothing at all, is a matter simply between wage payer and wage earner. An immense industry like that represented by the Carnegie Company becomes a matter of public concern in almost as great measure as even a great railroad; and it is the more amenable to the State for its just and proper conduct, and the State is under the greater obligation to exercise a firm control over its proceedings and policy, by so much as it is chiefly made profitable—our protectionist brethren themselves like to say possible—by the privileges conferred upon it by the State through its protective laws. But this is only an emphatic illustration of the right and of the need of compulsory arbitration before State boards, in such collisions between wage payers and wage earners as are likely to threaten the public peace or endanger the welfare of a busy community."

Mr. Mead censures the politicians who are seeking to make the strike and its accompanying disorders appear as results of our present tariff system, stoutly maintaining that the strike had no bearing on the tariff, and that "protection" is a distinct issue from that involved in the trouble at Homestead, and in the interest of right and justice should be considered separately.

In the Homestead case he finds two distinct questions involved. "First, whether monied corporations may decline to arbitrate with organized labor, or take arrogant and arbitrary attitudes with a view to breaking the organizations and compelling workmen to deal with them individually—whether, in a word, amalgamated iron shall not have the same rights in court as amalgamated gold; and, second, the question

whether, if collision comes and soldiers are necessary, they shall be marshalled by the corporation, be its hirelings, and get out their guns at its discretion, or be managed by an important third party called the State.

"The American workingmen," concludes Mr. Mead, "are not anarchists, the men of the American labor unions are not anarchists, the sooner all good people take the fact peaceably to heart, the better. Even Mr. Pinkerton confessed his faith to the Congressional Committee the other day that the labor unions are made up, with but the slightest exceptions, of most sober and law-abiding men. The sheriff of Pittsburgh might quite safely have sworn in a thousand of these strikers as policemen—he could have found none better. Not one brick of the Carnegie property was damaged through all the tumult. Not one of the thousands of striking men, we are authoritatively told, was found drunk. Of what company of four thousand bankers or railroad magnates, suddenly thrown into a month's idleness at New York or Newport could as much be said? Great collisions and excitements, like the recent one at Homestead, will usually bring a turbulent minority into lawless proceedings of some sort. It will not be strange if more than once, while passion rages, non-union men are violently interfered with; and shot and shell may be necessary to teach that this also—like the corporation's private army—cannot be permitted in this free republic; there is no more place for the despotism of amalgamated iron than for the despotism of amalgamated gold. But the American workingmen, we say, are not anarchists. There is no class to which the paralysis of industry brings such quick and serious suffering; there is no class which pays so high a price for social disorder and bad government; there is no class whose circumstances so imperatively command patience and forbid foolishness. When, therefore, we find impatience and tumult and madness in their midst, with thousands of them taking great risks together—of loss of place and sustenance, of loss of home—out of a sense, right or wrong, of injustice, it would seem to be time for all of us to seriously study the situation."

#### GENERAL WALKER'S PLAN OF RESTRICTING IMMIGRATION.

THE subject of immigration is discussed in the *Yale Review* by Gen. Francis A. Walker, who is convinced that if the standard of wages of laboring men is to be maintained at the present level, the time has come for the enactment of more stringent immigration laws. This is the kind of law General Walker would enact if he were President, Senate and House of Representatives: "The United States should make proclamation to all the world that, having given a shelter and a home during the past ten years to five and a quarter millions of strangers from other lands, they deem it only fair and right, and not at all inconsistent with a general purpose of hospitality and fraternity, that they should, for the ten years next ensuing, give themselves a rest; that, in pursuance

of this object, a deposit of one hundred dollars will be required from every alien entering our ports after January 1, 1893; that, in case any person making such deposit shall depart out of the country within three years after the time of such payment, the amount shall be refunded to him; that, at the expiration of such term of three years, the amount of the deposit shall be repaid to every person then remaining in the country, upon the presentation of satisfactory evidence that he is at the time a law-abiding and self-supporting citizen; that no power of attorney given, or assignment made, prior to the day when such payment by law becomes due, shall have any effect to authorize and enable any other person than the immigrant himself to receive such refund, or any part of it; and that no part thereof shall be subject to attachment to satisfy any debt contracted prior to such date. The law should expire by limitation January 1, 1903."

Such a measure, General Walker believes, would at once cut off nine-tenths of the immigration, which would otherwise take place during the next ten years, and would put a stop to the system now in full blast of the wholesale manufacture of European immigration; but would not prevent many thousands of Swedes, Norwegians, Germans and men of other nationalities coming here at their own expense, and would not prevent tens of thousands sending back to the old country for relatives left behind.

General Walker is strongly of the opinion that the money test provision in his law would prove far more effective than a test of education, which would obviously be difficult to enforce, and would not keep out the undesirable anarchists and criminal class.

#### THE ILLICIT USE OF MONEY IN ELECTIONS.

PROF. J. J. MCCOOK, who has given special study to the questions of pauperism, drunkenness and crime in this country, opens the current number of *The Forum* with an article on venal voting. His information on this subject relates especially to four voting districts in Connecticut—two rural towns and two city wards—and is drawn from "books which have been actually used in campaigns by town committeemen," and from check lists and statements furnished by active politicians.

Professor McCook finds that in the two rural districts he has investigated, in the one 9.08 per cent. and in the other 20.09 per cent of the total number of voters are venal. By venal, it should be stated here, is meant "any person who expects, or who is known to have expected money or other valuable consideration either to 'turn out for his own side' or vote for the other." In the only city ward for which he has data of the percentage of venality, over nine out of every hundred voters are found to be "commercial." The percentage of venal voters who are of American stock is found to be much higher in the rural districts than in the cities. In the two rural towns referred to 59.08 per cent. and 84.08 per cent. respectively of the total of venals are found to be Americans. Professor McCook sums up the result of his investiga-

tion in these three voting districts of Connecticut as follows: "From these it appears that out of several thousand voters, taken not far from equally from city and country, one hundred and thirteen out of every thousand were venal. And of these venal, five hundred and fifty-six in every (assumed) thousand were of American stock; one hundred and seventy-three Irish of the second generation, one hundred and thirty-six Irish born; twenty-eight Germans second generation, fifty-three German born; three are English second generation, six English born; six Scotch second generation, three Scotch born; six colored; six French Canadian second generation, nine French Canadian first generation; and six of other foreign birth. It further appears that out of every (assumed) thousand of intemperate voters, five hundred and forty were venal; in every thousand drunkards, seven hundred and ninety were venal; in every thousand shiftless, all were venal; in every thousand total abstainers, three hundred and forty-two were venal; while in every thousand temperate voters, forty-five only were venal. This latter is again a case where the actual numbers represented on the side of the total abstainers may be so small as to give misleading percentages. The final fact is, however, liable to no such correction. Out of every thousand voters known to have been arrested or imprisoned—chiefly for drunkenness and its attendant crimes—seven hundred and eighty-eight were venal."

Professor McCook estimates that there are twenty-six thousand three hundred and ninety-four purchasable voters in Connecticut.

#### Publicity as a Cure.

In the same number of *The Forum* Mr. Herbert Welsh recommends publicity as a cure for the undue and the illicit use of money in elections. After reviewing the methods that have been employed in recent presidential elections, he says: "The general remedy, which must be urged with painful reiteration, is the creation of a public interest in public affairs and of that sense of individual responsibility for their right management which makes every man a politician in the true and good sense of that word. The moment that public sentiment demands higher ethical standards in political life, then will they be applied and then will political acts be judged by them. At once the greatest and hardest work in the long struggle for sound administration is to get the good people interested in it and willing to labor for it personally. The specific remedy for the serious abuse existing in the irresponsible and fraud-concealing methods pursued by political campaign committees will be found in the enactment of laws in all the States, possibly also of a Federal law, requiring political committees to publish at the conclusion of a campaign full statements, duly attested before a notary, giving an account of all money received and disbursed by them in the prosecution of their work. It is not sufficient to make such a requirement of a candidate, as is done by the New York law; it should be required of committees, for with these the main danger

lurks. Michigan has such a law, which is part of that State's new and excellent ballot-reform laws. Massachusetts, thanks to the untiring devotion and ability of her strong band of reformers, after several futile attempts, obtained an excellent law during the past winter. This went into operation August 1, 1892."

#### REPRESENTATIVE HARTER'S PLAN FOR CONDUCTING THE CAMPAIGN.

**B**ELIEVING that the time has come when some radical reforms in the present "perfunctory" and "antiquated" methods of directing national political campaigns can be made to advantage, Representative Michael D. Harter, of Ohio, outlines in *The Forum* a plan of procedure for the Democratic party, which if adopted, he thinks, will work marvelous results, if for no other reason than on account of its "transparent fairness." Simply stated, his suggestion is "to take from the work usually done by the National Committee that part which can be done much more easily and directly, and with far greater results, and places it where it belongs; that is, with the State and other local committees.

"As we believe in local government, in home rule in State and Nation in political affairs, we should apply it to our campaign management. This would not involve anything like close connection between the National Committee and the various State committees and give them entire control of their own territory. The work then of the National Committee would be simplified by being made largely advisory, and in the end it would become more vigorous and efficient; while the work of the State committees, acting independently and practically, as if it were a State and not a National election, would be immensely more effective than it has been in the past half-dozen presidential struggles. The National Committee would still find enough to do, and could perform its work thoroughly and promptly. Securing from the State Committees complete poll lists of Republican and Independent voters, it could supply each of them for three or four months with a leading Democratic weekly paper of national reputation, and occasionally reach them with an extra document or publication of brevity and force. These poll lists, worked in this way, would prove the richest political soil in which to plant and cultivate truth, and a most satisfactory crop could be gathered from it in November. If properly developed, this alone would produce and supply enough extra votes for us to secure overwhelming Democratic success next fall."

IN THE "Gatherer" of *Cassell's Family Magazine*, there are often very interesting items of information about new discoveries and inventions. This month we are told of a French baron who has discovered that, by floating a net a thousand yards square with a mesh of five centimetres outside a breakwater, the waves are kept down as effectually as by floating or by oil.

#### RABBI SCHINDLER DEFINES NATIONALISM.

**I**N the September *New England Magazine*, Rabbi Schindler asks himself the question, "What is Nationalism?" and proceeds to answer it for the benefit of the unwitting public.

"To begin with, Nationalism is not an endeavor to upset the existing order of things with one turn; it is the endeavor to evolve a new order of things in a quiet, logical and legitimate manner. Nationalism is not the *shibboleth* of a secret society, of a few disgruntled persons who wish to bring the rest of humanity down to their own level, because they cannot lift themselves up to theirs; it is an irresistible current into which the rising tide of civilization is carrying the whole human race. Nationalism is not a Utopia which has its existence merely in the fertile imagination of a novel writer; its finishing touches are neither the big city umbrella nor the sermon by telephone. Nationalism is not alone the *possibility*, it is the *reality* of the future, the logical consequence of the inventions of the nineteenth century. Its details can as little be apprehended by us as could the details of our cars propelled by steam or electricity be apprehended by people who lived a hundred years ago."

Nationalism, says the rabbi, is not anarchy and communism, but their antipodes. It is not socialism, but strives to do for the nation what Socialism would do for the world, until such time as national boundaries may be stepped over. The writer goes into the philosophy of his subject to the great disadvantage of individualism, the opposite pole of his creed. On the idea of individualism Rabbi Schindler heaps all the blame of our existing social evils, the responsibility of every injustice in our social fabric:

"The aim and end of Nationalism is to make every member of the nation an official, and to burden the government with the care of the production, manufacture and distribution of all articles needed for the support of life. When nationalists are told that this is utopian and can never be accomplished, they have the right to ask: Why not? If the nation can carry our mail, why can it not carry as well and as cheaply our parcels? Why can it not carry as orderly our dispatches? Why can it not carry our persons? In Europe this part of the problem has been solved."

Rabbi Schindler does not play with the objection, so commonly made, that such a system as he proposes would create a class of corrupt officials, with all the ills that paternalism is heir to; he comes out openly in a denial that officials are corrupt as a class, and says that even if they were it would still be better to trust them than the private corporation.

As to the practical and concrete aims of Nationalism: "The nation could carry on besides the mail service, the express service, the telegraph and telephone service; the Treasury Department, which handles thousands of millions already, could be made to manage the whole banking system of the land. The State, which now supervises the insurance business, could just as well handle it. The

city, which now has its Water Department, could have also its gas and electric light departments, the possibilities of uniting a number of companies into one large concern, and the advantages thereof have been demonstrated by the amalgamation of all Boston street car companies into one."

A tax on huge inheritances, and the gradual abolition of inheritance after several generations, about complete the sum of attributes for which Nationalism stands in the mind of Rabbi Schindler.

#### OLD AGE PENSIONS.

IF we are going to deal with old age poverty "as an isolated phenomenon," it is the opinion of the *London Quarterly*, as of Mr. Fletcher Moulton and Professor Marshall, that Mr. Booth's plan is the best yet proposed. But there are so many "buts!" Here are some of them: "The cost of the scheme, enormous as it is, ought not to be an insuperable obstacle in the way of a nation with an income of a thousand millions a year. The main questions with such a nation (after the moral one) should be: Is the end to be attained, the divorce between age and want, and the facilitating of Poor Law Reform, worth the cost? Could not the millions be used to better purpose in preventing than in palliating pauperism? Are the means proposed the most effectual ones? And are the means proportioned, or, as would seem at first sight, greatly disproportioned, to the end in view? Would it not be practically impossible, whatever might be the circumstances of the nation, to diminish, much less to abolish, the endowment when once made? Would there not be a continual temptation to increase it at the cost of the wealthier part of the community? Would not rival Chancellors of the Exchequer seek popularity for their party by transferring the burden from the many to the few, and would not the multitude be sure to demand more pension, and at an earlier age, when once relieved, apparently, from the necessity of contributing their full share of the cost? In the long run, as before observed, it would be impossible for the many to profit at the expense of the few; but the run might be a very long one, and exhausting, if not ruinous, to all concerned. Moreover, the incipient communism to which this bold proposal unintentionally points might be infectious in a high degree."

#### Another View.

The same subject is treated by Mr. J. G. Brooks in the *Quarterly Journal of Economics*, in an article which, dated from Berlin, concludes with the somewhat unnecessary warning: "May the English advocates of old age pensions at least not imitate the reckless haste with which the German government hurried, with far too scanty data, from the accident insurance to that of old age and invalidity."

To a large extent the article is historical and expository. The writer has opinions of his own, nevertheless. He speaks of "the complicated and fussy mechanism of the German system" in one place, and in another says: "The stoutest advocates of the Ger-

man old age pensions admit that the great mass of the laborers are, if not sullenly hostile, absolutely careless of this form of State insurance. If Mr. Chamberlain's plan is tried, it will follow quickly that compulsion will be found necessary even for the beginning of success."

#### LIMITS OF INSURANCE.

Mr. Brooks holds that no principle is more distinctly ethical than insurance, which in six European countries has become a powerful political factor.

"The pith of the question, as it is the pith of the difficulty, is the wholly practical issue of political feasibility. Can the principle of insurance be applied by the State to such vast groups? All private insurance has found limits beyond which its group could not be managed. In the 'Centralized Friendly Societies' the group may reach such irresponsible dimensions that malingering becomes a distinct danger. Other societies have found the limit with women. A French insurance society against hail is now struggling in the Dordogne with the same problem. The State, with vastly lessened motive for sharp, minute, sleepless supervision, has to deal with groups and conditions incomparably more difficult. German experience is now by far the most considerable; and yet, for this form of insurance with which England is now concerned, the German experience has far more of warning than of encouragement."

#### FRIENDLY SOCIETIES FOUND WANTING.

The writer, *en route* to the above conclusions, has a tilt at the friendly societies:

"To those born with a little property, to the skilled and to the strong, the self-help societies in every form have been an unmeasured good; but to the skillless, the stupid, the weak, to those families in which sickness has been constant, such associations have neither brought advantage nor are they likely to do this. The new trades unionism is just trying its uncertain hand with the unskilled, but has as yet given too scant evidence as to its ability. The older unionism has a membership of some 750,000. If it be once conceded that the masses are to be insured, few would trust to this source. The Friendly Societies have a commanding record. If we include, besides the Affiliated Orders, the Railway and Mining Associations, collecting societies like the Victoria Legal, we have the imposing result of more than five million persons who are of their free choice insured against sickness."

"DIE WAFFEN NIEDER!"—The title of Baroness Bertha von Suttner's famous novel is also the title of an interesting German magazine, started in February under the editorship of the Baroness, to give expression to and to promote "the most beautiful idea of our dying nineteenth century," namely, the peace-idea. It gives articles and poems for and against war by well-known writers of different nationalities, and among the greetings to the editor are some from Ruggero Boaghi and the Bishop of Durham.

## A CHINAMAN ON OUR TREATMENT OF CHINA.

YUNG KIUNG YEN, a prominent Episcopal minister of China, states with much force, in the *Forum*, his country's grievances against the United States. His chief complaint against us is that while professedly on terms of peace, we have enacted laws—notably the one-thousand-dollar qualification law—against China without consulting with that government. "If," he says, "America thinks that the influx of Chinese is ruinous to the country, the only proper course for her is to take counsel with China in the matter; for as long as there is intercourse between the two nations it stands to reason that neither should take any action affecting the name or interest of the other without consulting the other. The statement is abroad that 'the United States has become the advocate of the principle of international arbitration, and stands to the world to-day as the chief representative of the idea.' Is this true only when she is in trouble with a really strong nation, and does she forget this idea when dealing with a weaker opponent? Mutual consultation on this emigrant question, as in all others, is the more rightful because it was the United States that first asked for commercial intercourse, not China. It was President Tyler, not H. M. Tau-kwong, who made the advance; and even at this day Chinese officials often say that it is foreigners who want to trade, and that China has everything and needs nothing from them. Again, citizens of the United States first encouraged the Chinese to immigrate."

Yung Kiung Yen does not pretend to know the true reason for our hostility to the Chinese, but he says: "Of this I am convinced, that opposition from whatever reason is made prominent by race prejudice and by the question being dragged into politics; for as regards labor, I have read that 'the number of Chinese employed in cheap labor is comparatively small,' and that Italians, Hungarians and Norwegians receive less pay than Chinamen do. As to the charge that the Chinese who go to the United States belong to low types of character, though it is greatly exaggerated, the same may be urged against others to an equal or greater degree and with less force to the Chinese, inasmuch as they live by themselves and have no opportunity to corrupt the morals of the country. The statement about food and clothing, etc., is puerile, not to say that what is imported for them pays a large duty to the government, and that Americans in China do exactly the same thing. The danger of another 'negro problem' is fanciful, because the Chinese here do not intend to become citizens. Against this dark side, if it can be called a dark side, I may say that they are industrious and inoffensive, willing to take up the work refused by white laborers. If they had a free field they would develop American manufactures and increase American commerce."

The writer urges the adoption of an entirely new treaty between America and China, based on grounds of reciprocity, in accordance with the following sug-

gestions: "Americans in China should relinquish their privilege of carrying on a river and coast trade, whether by steamers, ships, or by lorchas, the privilege of establishing manufactories and that of paying only a low tariff; and the Chinese should give up the privilege of settling everywhere in America, and settle only in certain cities, corresponding in number to those in China open to American merchants, storekeepers, etc. This restricted settling would of itself stop immigration, for laborers would not go to countries where no work was to be had. Those already settled in what hereafter may be called non-treaty cities could be registered by Chinese consuls, so that no new immigrants could go there, and the leaving or the death of the old ones would close these cities to the Chinese altogether. Those who wished to enter China for travel or for education could be regulated by passports as the Chinese are in this country. I am speaking as a Christian; but non-Christians will surely have something to say on the subject of the residing of missionaries in non-treaty cities in China, which is at present allowed under the 'favored nation' clause, and to which the Chinese from their standpoint strongly and sincerely object. To meet concessions America ought to give some additional privileges, say in granting more treaty cities than an equal number, or in freeing certain Chinese goods of duty."

## CHINAMEN IN AMERICA.

IN the *Methodist Review* for September-October, the Rev. A. J. Hanson furnishes some statistics worth knowing, concerning the immigration of Chinese to this country. He states that long before restrictive measures were adopted, and even before the anti-Chinese agitation had reached its height, the immigration of Chinamen to America had practically ceased. "The influx fell from a total of 19,038 in 1875 to 7,011 in 1880, at which time the census showed an entire Chinese population of 105,679. There was a temporary increase of the immigration in 1881, owing to the prospect of early exclusion, but this represented a very large number who had gone home for a brief period, and whose business interests or preferences brought them back. The entire number that found admission to the country from 1820 to 1890 is variously set down at from 277,789 to 290,655, while from Europe during the same period we received 13,692,576, often in a single year nearly double the total that ever came from Asia. Probably at no one time in our history have we had more than 150,000 of these people on our shores, and that only in the early seventies, or late in the sixties, when there was an unusual demand for their services as common laborers. The demand becoming less pronounced the tide turned, and the decrease has been steady and persistent, until at this date probably not more than 75,000 Chinese remain in the country."

The Chinaman in America, socially an alien in taste, ideas and modes of life, politically a nonentity and religiously a "heathen" is not a desirable citizen,

the Rev. Mr. Hanson thinks, and taking this view quite naturally does not regard the restrictions which we have enforced against them as too severe.

#### THE FUTURE OF INTERNATIONAL ARBITRATION.

M. FERDINAND DREYFUS is about to publish a critical and historical volume on the subject of "International Arbitration." Meanwhile the *Revue Bleue* of July 9 publishes a part of his concluding chapter, from which we in turn quote:

"Nations are moral persons. They are part of humanity. In this quality they assume reciprocal obligations which constitute international right. But they have also their individuality, their conscience, their personal existence. The nineteenth century is the century of nationalities. The French Revolution has proclaimed to nations the right to dispose of themselves. Scattered to the winds during the tempest, the idea has taken root and brought forth fruit. At the voice of France the nations which had fallen asleep woke up, and reclaimed the right of existence. Some of them have fallen into an eternal sleep again, like Poland, but most of them are up and alive. Greece has emerged from the war of 1823, Roumania from that of 1853 and the Treaty of Paris, Italy from the war of 1859, and Servia and Bulgaria from the Congress of Berlin. Germany, as a result of the Treaty of Prague and the events of 1866, has turned against France the liberty which the latter had given to the world.

"This waking up of the nations has disturbed the old States. England, for instance, is menaced by a possible political disruption. Ireland seems on the point of snatching a promise of emancipation from the conquering race; while the young colonies, with an avidity for autonomy, loosen more and more their ties to the metropolis.

"The federal democracies, on the other hand, have adopted the policy of resistance and centralization. In America, where the nations are young, the United States, sure of unity, are trying to attract into their orbit all the American republics, so as to make the most powerful federation that the world has ever known.

"But nations have their passions and their ambitions, and to satisfy these they equip fleets and maintain armies. They fight for commerce, and have their wars of tariffs; they fight for expansion and have their colonial wars; they fight for rivalries of *amour propre*, and have their wars of etiquette. To make men love peace more and war less, patient statisticians have drawn up the balance-sheet of war, and it is monstrous. Two-thirds or three-fourths of the budget of every nation pass to the work of death. But the last months of 1891 brought a series of declarations, ardently pacific, which the historian of arbitration should register as a symptom, perhaps as a hope, in any case as a hint, of the horror which war inspires, even to those who wage it. The officials who have the charge of foreign affairs seemed to have

agreed to say the same things and smile at the future. Nations, too, like sovereigns, are beginning to recognize the gravity of war. But modern patriotism is not always to be trusted. Let us, therefore, respect those who do not despair of humanity. Philosophers, poets, all march to the same end. The infinite diversity of their labors attests the persistence of their efforts and the tenacity of their faith. All preach the same crusade—those who speak in the name of Christianity and those who only believe in the law of progress. War is a malady from which we must recover, and these men are the missionaries of the future.

"Independence, freedom of action in their home affairs, territorial integrity, are points on which nations cannot arbitrate. But outside the rivalries of ambition, interest and *amour propre*, is the national honor placed under the guard of patriotism. It is a compound of traditions and hopes, the legacy of the past and the heritage of the future. It is the undivided capital which generations transmit to one another, which they have received from their fathers, and which they ought to leave intact to their children. As with men, nations have their conscience, where converge and mingle attachment to the native soil, the community of sentiments, manners and language, the notion of a superior Being who guides humanity. This compound of souvenirs, traditions and beliefs is the sentiment of one's country, at once human and divine, mysterious and sacred, for which men fight, suffer and die."

#### SAVING THE WEST OF IRELAND.

##### The Good Work of Mr. Balfour.

THE Rev. Mr. Verschöyle, in the *Fortnightly Review*, has a very interesting paper describing the result of his personal examination of the good work which Mr. Balfour has set on foot in the congested districts of the West of Ireland. He begins his narrative at the island of Aran, where the Rev. W. S. Green, "acting for the Congested Districts Board, is carrying out with great ability and success Mr. Balfour's policy of building up by State guidance and aid a permanent prosperity among the poverty-stricken people of the West."

The writer says that until this year the islanders were oblivious to the wealth of the deep-sea harvest at their very doors. Mr. Green set about teaching them. He subsidized seven boats from Arklow and a steamer from Galway to carry the fish, with the result that the Arklow boats made from \$2100 to \$1600 each, and even the local boats with their untrained crews cleared over \$300 each. In one night the boats took as many as 73,000 fish. This unexpected success will lead to good results next year. The herring fishery is also going to be tried, and the autumn mackerel fishing is to be taken in hand. Everywhere on the Connemara coast the fishing folk are looking up to the prosperity which lies within their reach. There is a new spirit of enterprise and hope breathed into their listless lives. Technical education has been begun, a school

has been opened to teach the children to mend nets, and a scheme of technical instruction has been carried out in all that relates to fishing and agriculture. When the first boats went out with Clifton men the priest had absolutely to compel six men to go to sea. They were so incompetent that when rough weather came on they had to be put under hatches to keep from being drowned. They succeeded, however, in making so much money that now there is no lack of volunteers. Mr. Verschoye thinks that there should be a line of steamers subsidized, as in Norway, to call regularly at all the fishing ports. Harbors need to be improved, and the light railways extended. These light railways have educated the people in habits of steady work. The industry of curing the fish is being introduced by a Norwegian fish curer, and the fishermen are said to be fishing with a perseverance and a success not shown before. Ireland alone spends \$1,000,000 a year in importing what its own fishermen could well supply.

Mr. Balfour's relief works have, as a rule, been excellently well planned and executed. From the coast Mr. Verschoye went inland. He is delighted with the improvement which has been made in the horses and live-stock. Mr. Verschoye sums up the whole matter as follows: "I am convinced that the problem of Irish poverty can be solved without emigration, and that in due time it will be solved by the Congested Districts Board, if that board keeps true to the sound economic methods—the gradual and careful application of State aid, for which Mr. Balfour is responsible. Mr. Balfour's methods may be condemned by some as State Socialism; though, strange to say, his Land Purchase act, in common with his Congested Districts act (of which it is really a part), tends to develop a sane and strong individualism in those who are partakers of its benefits. But whatever objections may be made by carping critics, the facts are certain that he has opened up ever-increasing possibilities of prosperity and independence for the thousands of poverty-stricken dwellers in the islands and on the coast of the Western Ocean; and that, much more gradually it is true, but not less surely, he is doing the same for the peasantry of the inland country.

"That the development of peasant proprietorship by the Land Purchase acts has operated to improve the treatment of their farms by the people may be seen on a barren mountain estate, not far off the road to Foxford, where the tenants have bought under the Ashbourne act, and are rapidly improving their farms, the magic of poverty having made them industrious as well as contented."

MRS. E. R. PENNELL, writing in the *Chautauquan*, upon "Women as Cyclists," says: A dress for bicycling has been invented by a woman and is now made and sold by a London tailor. It is a combination of skirt and knickerbockers. But an ordinary skirt, rather skimpy and made so that it can be looped up by hooks and eyes and shortened when one is on the machine, answers the purpose as well.

#### CAN THE ENGLISH CHANNEL BE BRIDGED?

M. FLEURY begins his paper on "The Crossing of the Channel," in the *Revue des Deux Mondes* for August 15, with a historical survey of the various schemes broached for abridging the journey between Paris and London, and then proceeds to the discussion of the bridge projected by MM. Hienaut and Schneider. A dispassionate consideration of his facts will, we fancy, lead most people to the conclusion that no advantages likely to be derived from the completion of the work can justify the enormous sacrifice of life involved. The sinking of the caissons for the Forth Bridge (where the greatest depth was twenty-four metres) meant death for many men and ruined health for others—the breathing of compressed air necessitated by the conditions of the work leading to anæmia, congestion and paralysis. At thirty-five metres—to which depth many of the Channel caissons would have to be sunk—the human body would be subjected to a pressure three and a half times as great as it was made to bear. For depths beyond this (and between the Colbart sand and the French coast the bottom varies from fifty to fifty-five metres) special arrangements (which M. Fleury does not particularize) would have to be made. Besides this, the difficulty and danger of sinking the caissons at exactly the right spot in the restless Channel seas—which in the finest weather are scarcely ever without a swell—are almost incalculable.

For commercial purposes the present means of traffic, somewhat improved, are amply sufficient. M. Fleury does not think it probable that the cargoes which now leave Liverpool, Hull, Newcastle and Glasgow for the Continent would be sent *via* Channel Bridge or Tunnel, if completed, and failing this the new structure would not carry sufficient traffic to support it. As for the passenger traffic, it seems at least possible that ships of improved construction may provide a means of escape from seasickness. In answer to the question what better outlet can be found for French capital, M. Fleury says: "We have no hesitation in saying that, in our opinion, it would do well to seek employment elsewhere. For the last half century accumulated capital has been spent in developing means of transport. It may be that the time has come to turn in another direction. After increasing the means of transport, it might be a good thing to increase the material to be transported by developing the production of a country, investing money in its industries, fertilizing the sterile parts of its territory, and creating in new lands markets and centres of exchange, the approach to which should be closed by no custom house. A trading station in the Soudan, a few drops of water to the stony desert of the Camarque or the Crau, a little lime on the unproductive moorlands of Brittany will do more for the riches of France than all these great and costly wonders, which captivate the imagination, flatter national vanity and exalt the reputation of famous engineers already overloaded with laurels."

## THE ASIATIC CHOLERA.

WITH the Asiatic cholera hanging in quarantine off our coast and threatening us with an invasion, it is imperative upon everyone to acquaint himself as thoroughly as may be done with the nature of this dread disease. Much authoritative information regarding the cholera is to be found in the American medical journals for the month. In the *New York Medical Journal* for September 3, Dr. S. T. Armstrong, visiting physician to the Harlem Hospital, reviews our past experience with this disease, and states the known facts and accepted beliefs about it.

## THE CHOLERA IN PAST YEARS.

The first recorded appearance of Asiatic cholera in this country was in 1832. The disease, in this year, may be said to have been pandemic, or generally prevalent, says Dr. Armstrong, and "was followed by the epidemics of 1833, 1834 and 1835, in which more or less extended territories were invaded. Immunity from the disease was enjoyed until 1849, when there was another pandemic that served to originate local epidemics in 1850 on the Mississippi and Ohio rivers. In 1854 the disease was again pandemic in this country and subsequently there was no epidemic until 1866. The last epidemic was in 1873. While each of these epidemics had its *fonset origo* in India, the route that was traveled to reach America was, in the epidemics of 1832, 1849 and 1854 wholly, and in those of 1866 and 1873 partly, via Russia. So the disease in Europe is now following a path similar to that pursued in former epidemics, but with the disadvantage to threatened countries of greater and speedier facility for transmission that 'the shrinking of the earth,' as the increased means for rapid travel have been denominated, has rendered possible."

Of the nine epidemics of Asiatic cholera that have occurred in the United States, Dr. Armstrong shows that those of 1832, 1834, 1849 and 1854 entered the country by the New York quarantine and almost simultaneously via Canada or New Orleans, and that of 1866 alone through the port of New York; and on the other hand, that the disease was successfully excluded in 1855, 1856, 1867, 1873 and 1887 by all our ports. The number of deaths from cholera in New York City during four of the cholera years is given as 3,512 for 1832, 5,071 for 1849, 2,509 for 1854, and 1,210 for 1866.

## THE NATURE OF THE DISEASE.

"It is now generally accepted," says Dr. Armstrong, "that Asiatic cholera is a specific, infectious disease that is caused by the comma bacillus of Koch. It is not contagious in the same sense as smallpox or typhus fever, but in the manner of its propagation is similar to typhoid fever. The premise of a specific infection leads to the conclusion of some definite method of introduction, and the disease is chiefly propagated by the contamination of water used for drinking, cooking and washing, by the contamination of articles of food and possibly by the superficial inhalation and subsequent swallowing of

dust containing the comma bacillus. This latter statement is based on the report of many cases of the disease the origin of which is explicable by no other tenable hypothesis."

## Instructions of the New York Board of Health Relating to Cholera.

In the *Medical Record*, September 3, appear the instructions relating to the cholera, which have been issued by the New York Board of Health:

"Healthy persons 'catch' cholera by taking into their systems through the mouth, as in their food or drink, or from their hands, forks, plates, tumblers, clothing, etc., the germs of the disease, which are always present in the discharges from the stomach and bowels of those sick with the cholera. Thorough cooking destroys the cholera germs; therefore: Don't eat raw, uncooked articles of any kind, not even milk. Don't eat or drink to excess. Use plain, wholesome, digestible food, as indigestion and diarrhoea favor an attack of cholera. Don't drink unboiled water. Don't eat or drink articles unless they have been thoroughly and recently cooked or boiled, and the more recent and hotter they are the safer. Don't employ utensils in eating or drinking unless they have been recently put in boiling water; the more recent the safer. Don't eat or handle food or drink with unwashed hands, or receive it from the unwashed hands of others. Don't use the hands for any purpose when soiled with cholera discharges; thoroughly cleanse them at once. Personal cleanliness and cleanliness of the living and sleeping rooms and their contents, and thorough ventilation, should be rigidly enforced. Foul water-closets, sinks, Croton faucets, cellars, etc., should be avoided, and when present should be referred to the Health Board at once, and remedied."

## Berlin's Cholera Regulations.

We quote from the New York *Medical Record* of the same date the set of instructions which the Ministry of Ecclesiastical, Educational and Medical Affairs, in Prussia has published for the regulation of cholera in the city of Berlin, should it become epidemic there:

"1. The virus of cholera exists in the evacuations of the patients, and can be transferred with them to other persons, and can also be transported in articles of the most varied character. Such things are, for instance, linen, clothes, articles of food, water, milk, and other drinks; and if even the slightest traces of the evacuations, not perceptible to the natural senses, exist on or in them, the pestilence can spread. 2. The contagion may easily be carried, therefore, from place to place by persons who are or have been ill of cholera, or have come into contact with such, and who leave their places of residence in order, as they think, to escape the danger that threatens them there. This is all the more to be warned against, as, on the one hand, one may be already infected before departure, and, on the other, one can protect one's self better at home than when traveling, by taking the following precautions: 3. People from places where cholera exists should not be received into houses. As

soon as cases of cholera have occurred in a place, persons coming from it must be regarded as possible bearers of the germ of the disease. 4. Lead as regular a life as possible. Experience teaches that all disturbances of digestion make one specially susceptible to cholera. Be on guard, therefore, against whatever can produce such disturbances, such as excessive eating and drinking and the use of indigestible foods. Avoid especially whatever causes diarrhoea or irritates the stomach. In case of diarrhoea consult a doctor at once. 5. Eat and drink nothing coming from a house where cholera is present. Things by which the disease can easily be transmitted—for instance, fruit, vegetables, milk, butter, fresh cheese—must be avoided or taken only after being boiled. Especially the drinking of unboiled milk is to be avoided. 6. All water which may be polluted by excrement, urine, kitchen refuse or other dirt, must be most rigorously avoided. Water taken from the ground under inhabited places, or from swamps, ponds, drains or rivers, is suspicious, because impurities generally flow into them. Water which may have become polluted in any way by the excrements of cholera patients is especially dangerous. Special care must be taken that water that has been used in cleaning vessels or dirty linen does not get into or near wells, or standing and running waters. The best protection against the pollution of well-water is afforded by iron-tube wells driven straight and sufficiently deep into the earth (Abyssinian wells). 7. If it is impossible to get water that is free from suspicion, it must be boiled, and only boiled water used. 8. All this applies not to drinking water alone, but also to all water used for domestic purposes, because germs of disease can be communicated to the body by water used in cleansing kitchen utensils, cleansing and cooking food, washing, bathing, etc. In general, the belief that drinking water alone is to be regarded as the bearer of the virus, and that one is completely protected if only unexceptionable water is drunk, is urgently to be warned against. 9. Every cholera patient may become the starting point for the further spread of the disease, and it is therefore advisable to send such patients to the hospitals. If this is impossible, nobody must be permitted to approach them without necessity. 10. Never enter a house with cholera in it, except at the call of duty. Never visit places where many people are assembled in cholera times. 11. Never eat, drink or smoke in rooms in which there are cholera patients. 12. As the evacuations of cholera patients are specially dangerous, clothes and linen soiled with them must either be burned at once or disinfected in the manner stated in the instructions for disinfection published simultaneously with this. 13. The most scrupulous care must be taken that cholera evacuations do not get near wells or rivers serving as sources of water supply. 14. All articles which have come into contact with patients, and which cannot be destroyed or disinfected, must be rendered harmless by means of hot steam in special disinfecting establishments, or not used for at least six days, during which they are kept

in a dry and airy place exposed as much as possible to the sun."

#### GENERAL BOOTH MEDITATING A NEW DEPARTURE.

THE *Young Man* publishes an interview with General Booth on the social duties of young men; and the interviewer, in his innocence, asks what practical help can young men give to the Darkest England scheme. General Booth's answer was to the point, "Subscribe," he said. When asked whether he could not suggest any way in which those could help who had no money, the General was quite as definite. "Let them join the Salvation Army, it has created a new industry, having something like 12,000 men and women wholly employed, besides the trade employees." But if there are any young men who wanted to help outside, they might lend a hand in a new scheme which he is promoting for dealing with drunkards without taking them away from their homes. He has already had two consultations with a view to organizing a corps of young men to look after the 25,000 men whom he thinks are going down to a drunkard's grave in London alone; and the General was quite sure he could not use any young men unless they were soundly saved, yet he has some helpers in the farm colonies who are not Salvationists.

"Why then," said the interviewer, "do you not try to save them?"

The General replied, "We do very little for that class of people, they are supposed to be saved in castes, or we shall have to rise up and do something for the higher class of society. Still, I think we have gone too largely on the notion that people must come down to our platform, and understand our jerseys and amens and hallelujahs and drums and cross bearing, and if they don't we can have nothing to do with them."

"Then you are coming to regard that as a mistake?"

"Yes, I rather think it is. But whether you can do any other—that's the difficulty. After all, it is the apostolic plan—'not many rich, not many mighty, not many learned.' The early Christians were looked upon as the scum and off-scouring of the earth, but except the people came down to their level and went in with them no good was ever done. Still, my own feeling is that we might go up and get the more educated and refined people what we call 'saved'; then they would be able to understand and come down and enjoy the freedom which is realized by the poorer people."

"But mind you," he added, "I don't believe in salvation by education, or gymnastics, or picnics. A man must get saved before he can move in the right direction."

MR. BENJAMIN KIDD, in *Longman* for September, gives an interesting account of the famous family of the Aphides, which postpones its extinction by reverting to reproduction by budding with such success that the tenth brood of a single aphid would weigh as much as the whole population of China.

## SHOULD CLERGYMEN GO INTO TRADE?

ONE of the best articles in the *National Review* is Mr. C. N. Barham's, entitled "Should Clergymen Take to Trade?" Mr. Barham's paper is very carefully drawn up, and contains many facts which are only vaguely known by the general public. He says that the majority of the clergy of England, both established and non-established, are miserably poor. There are no fewer than 12,000 curates in the Church of England; 2,000 benefices are worth less than \$500 a year, and 5,000 worth less than \$750. Last year 750 curates were ordained where only 470 livings were vacant, and only 65 fresh benefices were formed.

Among the Congregationalists there is only one county in England, that of Lancashire, where the minimum stipend of a minister is \$750. In Warwickshire it drops to \$300; whereas in Wales it is even lower. Among the Baptists things are even worse. Many ministers are receiving less than \$5 a week.

With these facts before him, Mr. Barham makes bold to say that as Jesus was a carpenter, the apostles were fisherman, Paul a tent maker, and the mediæval clergy were carpenters, masons, bridge builders, mechanics, architects, inventors, printers, etc., there is no reason why ministers of religion should be compelled to refrain from business.

Mr. Barham refers to the time when a country parson in England was the best rider, the best judge of horses and the most skillful dog doctor in his community; but he says: "The times have changed. Now the clergy are more pious, some of them are more learned; but, being drawn from a humbler class of society, they are less refined. Why should the new order be forbidden to follow their commercial instincts, or be prevented from reviving, with modifications, the callings which were open to their remote ancestors, the apostles, or even to their immediate predecessors, the younger brothers of lords and squires?"

"The impecuniosity of the clergy is leading to evil results. It is not at all unusual to hear of some clerical bankrupt; clergymen's compositions with creditors have become common."

Mr. Barham points out that hundreds of English clergymen are now traders because they hold shares in various commercial companies; others are allowed to sell books and denominational literature. Why should they not have an enlargement of this liberty? Many of them, indeed, have already taken French leave despite the denominational Mrs. Grundy: "A distinguished dissenting doctor of divinity was once the owner of a milk walk in North London. Something more than rumor declares that the late Mr. Spurgeon once engaged in a similar occupation—not for his own benefit, but, with that singular charity which characterized all his actions—to help two struggling women. Another minister, also a Non-conformist, is, or was until very recently, the proprietor of a cutlery establishment in one of the most important cities in the North of England. There is a clergyman who is proprietor of a public house, which, it is only right to mention, came to him through inheritance. This reminds us of the parsons

of the sixteenth and seventeenth centuries, who not infrequently were keepers of ale houses. Some of our pastors and teachers are sleeping partners with the owners of glove shops, linen drapery establishments, grocery stores, wine merchants' businesses and other money-making concerns."

An old-fashioned Yorkshire Baptist minister preached every Sunday for fifty years and cobbled shoes throughout the week. Another, in the Eastern counties, is a her alist. A minister, not far from London, carries on a trade of a florist, growing fine roses and other things for Covent Garden. He is now comparatively wealthy. Another active pastor was for many years partner in an iron bedstead business.

These pioneers are, however, thrown into the shade by the clergyman in the Midland counties, who supplements his salary by driving a flourishing horse-dealing business: "He regularly visits the Irish and the Welsh horse fairs in behalf of his customers, and there picks up those animals which will best suit their interests and his own. In doing this he does not allow his more distinctive work to suffer; he occupies his pulpit and visits at the bedside of the dying. While faithfully discharging his sacred duties, he enjoys the satisfaction of knowing that he honorably employs his talents to prevent his friends and patrons from being victims of unprincipled horse copers."

Mr. Barham concludes that unless the clergy are allowed a free hand many of our rural districts must revert to heathenism.

THE editor of *The Missionary Review of the World* furnishes the following biographical sketch of the Rev. B. W. Chidlaw, D.D., of Ohio, who died July 13, 1892: "This remarkable Welshman was born July 14, 1811, and died on his eighty-second birthday, in his native land, where he was visiting. He was a singular example of usefulness. Brought by his parents to this country seventy years ago, he studied in a log cabin school in Radnor, Ohio, a copy of Webster's spelling book, which he had bought for four pounds of butter; was converted and joined a Presbyterian church at eighteen years, and the same year was graduated at Miami University. He studied theology at Oxford, Ohio, and was ordained at twenty-five, and a year later entered on the long period of service as missionary of the American Sunday School Union, whose representative he was at the Robert Raikes centenary in 1880. He has literally founded thousands of Sunday schools in remote districts, and given the first impulse to new churches. For twelve years he was a Commissioner of the Ohio Reform School for Boys at Lancaster, and during the war did much service in connection with the Christian Commission. He was a devotedly pious man and a very effective speaker."

MISS ZIMMERN's series of papers on "Statesmen of the Day in Europe," in the *Leisure Hour*, is devoted this month to Germany, and is illustrated with the portraits of Richter, Caprivi, Rickert and Windhorst.

## CREED-MAKING IN JAPAN.

ACCORDING to the *Missionary Review* for September, the native Presbyterian Christians in Japan have taken the matter of creed revision into their own hands. The synod of the Church of Christ in Japan, composed of the various Presbyterian bodies, has refused to adopt the Westminster Confession of Faith, or any other similar doctrine; they have fallen back upon the Apostles' Creed:

"In the Confession of Faith will be observed a significant silence upon the subject of retribution and of the future state. It reads thus: 'The Lord Jesus Christ, whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with Him by faith are pardoned and accounted righteous, and faith in Him working by love purifies the heart.'

"The Holy Ghost, who, with the Father and the Son, is worshiped and glorified, reveals Jesus Christ to the soul, and without His grace, man, being dead in sins, cannot enter the kingdom of God. By Him the prophets and the apostles and holy men of old were inspired, and He, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all things pertaining unto faith and living.

"From these Holy Scriptures the ancient Church of Christ drew its Confession; hence we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving."

## ISLAM AS A SUBSTITUTE FOR CHRISTIANITY.

THE leading article of the *Arena* for the month is one by Ibn Ishak, on the future of Islam.

The writer is shocked at the skepticism and immorality which prevail in Christian countries. To him Christianity seems a failure, and unless something can be done to bring back the nations to an unquestioning belief in an over-ruling God, he sees little hope for man. He thinks that the general adoption of Islam would accomplish this end. Its effect, according to the writer, would be four-fold.

First. It would recover the fast disappearing belief in God. "Islam does not believe in the possibility of society holding together without a national recognition of the Almighty Governor of the Universe." All education starts with this controlling idea: "There are many kinds of 'ilm' or 'knowledge,' but 'ilm' in the abstract is 'to know' God."

Second. The moral nature of man would be bettered by the restraining influence of this religion. It enforces by law habits of temperance, and what is politely called the "social evil" is remedied by a candid recognition of the nature of man. Islam does not tolerate prostitution, but neither does it attempt to legislate the natural instincts out of man.

Third. It would introduce a broader and more beneficial social system.

Fourth. It would establish a common bond of

brotherhood, for it recognizes all men as children of the one Father, God.

These are the arguments by which Ibn Ishak would persuade all people to embrace the religion of the Prophet.

## THE GOETHE FAMILY.

UNDER the title "Bourgeois d'Autrefois," M. Arvède Barine contributes a very readable paper to the *Revue des Deux Mondes* for July 1. The immortal portraits in *Dichtung und Wahrheit* have long ago made both Goethe's parents familiar figures to the reading world; but these have recently been supplemented by the private letters and other documents, published since the death of the poet's grandson, Walter von Goethe, in 1885. Several volumes have already appeared, but the "Weimar Cupboard" (whose contents, bequeathed by will to the Grand Duchess, are being edited by a committee of specialists) seems far from being exhausted as yet. The principal charm of the collection is found in the letters of the "Frau Rath," Goethe's mother. Of all the figures on whom fresh light has been thrown by this publication none appears to such advantage as she. Goethe himself certainly has not gained. "We may," says our author, "hold the theory that egotism is one of the foremost rights of genius, ingratitude one of its foremost duties, and that this is necessary that it may not be diverted from the debt it owes humanity. There is something to be said for it—so long as we insist in calling a spade a spade and do not try to cheat ourselves." Wieland, who always defended Goethe, once wrote of him to a friend: "With all his selfishness there is so little harm in him—or, rather, he is such a good fellow at bottom, and he has so powerful a mind, so fertile a talent, that I cannot help loving him." We all love him within such limits as these: we are grateful to him for having given us masterpieces of art, and not having prostituted his genius to the service of evil; but we really must not be expected to go further and extol Goethe's delicacy and sensitiveness of feeling. For the rest, more than one historian has given up the task of defending him—even in Germany!

Poor Frau Rath, light-hearted and joyous as she was by nature, suffered cruelly under the thirty-three years' separation from her son. She had always stood between him and his dry, pedantic father—she encouraged his literary gift in every possible way, and the more obstinately the Hofrath was determined to tie the boy down to the iron plan of life he had sketched out for him the more she bent all her wits to devise a means of escape. It was she who won over the stern old man to consent to his son's passing "a few weeks" at the court of Weimar—the few weeks which extended into a lifetime. How she was rewarded for all this her letters show. Goethe paid one visit to Frankfort, in company with the duke, in 1779. After that, in spite of his mother's entreaties, he always found some excuse for avoiding his native

town. She did not see him till 1793, when he passed through on his way to France.

Yet she could say of him that he had never caused her a sorrow. She never complained—one or two sentences only in her later letters show that she felt the loneliness of her old age. She died in 1808, nursed by Beltiner Brentano, who knew better how to appreciate her than the son she adored. Goethe—by her own wish—was not informed till all was over, and then he bore up with great calmness. "We may console ourselves by the thought that she had a happy old age," he writes. Apparently, he found the thought convenient.

Less painful to dwell on is a side of Goethe's life which has not hitherto been treated with the attention it deserves. He represents the coming to the front of the middle classes. Old Goethe, the worthy Frankfort burgher, kept his place and wanted to see the nobility keep theirs. He had nothing—and wished to have nothing—to do with kings and courts, and Goethe's relations with Weimar made him uneasy. He felt that his son was lowering himself into a servile hanger-on of princes, and did not live long enough to appreciate the change in the times. The real note of *Werther*, M. Barine thinks, is not so much Werther's unhappy love as the false position of the *bourgeois* young man in the midst of a society which half admires, half despises him. Goethe felt this position keenly at first, though he afterward grew out of it.

#### GERMAN FAUSTS SINCE GOETHE.

IN the September part of *Westermann's Illustrierte Deutsche Monatshefte*, there is a paper by Herr Ludwig Geiger, on the German Faust Poems since 1808.

After referring to the productions of J. J. Schink (published 1782-1804), and of Chamisso (1803), Herr Geiger draws attention to the political Faust of Julius von Voss (1823). Here Faust is represented as being constantly pursued by a noble woman and rescued from many dangers—a foreshadowing of the foundation of a free state. Then there is the religious Faust of Karl von Holtei, "The Magician of the North" (1829), the production of which was prolonged to five hours' duration, owing to the failure of the machinery and other untoward circumstances, so that the only person who went away satisfied was the confectioner, who in consequence of the delay did a splendid business, and rewarded the author with an immense cake and the more encouraging words: "Write such pieces often; they are excellent."

Music played a part in Holtei's drama, but in Spohr's opera (1820), for which J. C. Bernard wrote the libretto, it naturally took the chief part. With the exception of Spohr's opera, none of the pieces referred to ever got beyond Berlin. A much greater success was achieved by Klingemann (1817), who wrote his poem with due regard to the needs and requirements of the stage. His work, which was heard at Berlin and elsewhere, is distinguished from the others in that the devil does not play an all-important part

in it. Instead, he is a stranger who only reveals himself as the devil at the end of the piece.

Grillparzer left some Faust fragments, but we have complete poems by Heine, Grabbe and Lenau. In Grabbe's conception "Don Juan and Faust" (1827), Don Juan is depicted with unmistakable sympathy. He represents the present, however, while Faust is the representative of the eternal. Lenau had much of the Faust nature. He had studied philosophy, law, medicine, etc., and in his Faust (1835-37), sought to portray his own mistakes, aspirations and loves.

As a Faust poet Heine is not to be taken too seriously. His "Dance Poem" (1851) was written at the instigation of Lumley, an Englishman, as the text or basis of a grand ballet. When he boasts of following the old legend closely and blames the faithless treatment of it by Goethe he is only mocking in true Heine vein either his patron or the earlier adapters of the legend.

Heine's Faust exorcises the devil, but receives as a companion a she-devil, Mephistophela. Through her he becomes acquainted first with the picture, then with the person, of the beautiful duchess, and is taken to her court. There he performs great charms, and makes love to the duchess, whom he recognizes as a charmer by a gold shoe, and on one occasion by her neck. He is pursued by the duke, and though he is in love with Mephistophela, hates his rival no less, but cleverly manages to avoid the snares laid for him. In order to give himself wholly to the duchess, he goes with her to the mountain on the Witches' Sabbath, but, notwithstanding all the Witches' arts, returns in sadness, and expresses his aversion to his first beloved and his longing for antique beauty. But this, again, he manages to repress, for he has set eyes on Helena. This new satisfaction, however, does not last; for while he rules with Helena on the throne of the antique beautiful the beauty of the duchess enters his kingdom, and being thrust back by Faust, she changes everything into ruins, and Helena into a skeleton. Faust in a fury stabs the duchess, and flies with Mephistophela to the upper world again. There, instead of delighting the great with his charms, he practices quackery on the smaller fry. In this capacity he allures old and young at a shooting festival, but at last he is captured by the grace and modesty of a young girl, asks for her hand, and is accepted. Just as he is joining his marriage procession, he receives a command from Mephistophela to follow her, but he disobeys. Then all is veiled in darkness; the people rush to the church for refuge from the darkness and a sudden thunderstorm. But Faust is held back by a black hand, and is obliged to look on as the earth opens and vomits all kinds of monsters and hobgoblins, while Mephistophela, changed into a snake, strangles him in horrible embrace.

THE *Idler* Series, in which authors give an account of their first book, is devoted this month to Mr. Grant Allen. Mr. Allen's first book was "Philosophical Aesthetics," which was published in 1877. It cost \$600 to publish, and he sold three hundred copies and made a net loss of \$200 to \$250 on the transaction.

## A FRENCH TRIBUTE TO MRS. BROWNING.

M. JOSEPH TEXTE contributes to the *Revue des Deux Mondes* for August 15 a very interesting paper under the title "Aurora Leigh." The recent translation of "Aurora Leigh" by M. Albert Savine, though sufficiently inadequate, forms his text. This poem has, he says, found readers during the last two or three years, partly because of its being so little known before in France, and partly because "the work is one to which one can return again and again, and so rich in *opereux*, in acute and vigorous views of life, in beauties of all sorts, that one may, without presumption, hope to glean in it—almost *ad infinitum*."

## THE EXPRESSION OF THE MODERN SPIRIT.

"But the principal reason is that, among foreign poets, there is not one who is nearer to us and our preoccupations of the moment than this Elizabeth Browning, of whom one may say, without hesitation, that she is the most philosophical poet of our epoch, while at the same time she possesses talent of the most exquisite and rarest kind. Indeed, when one reads the poem again it seems to be of yesterday, so much are questions looked at from a present-day standpoint—so much is the work, taking it as a whole, a confession of this century—so entirely is it a revelation of this 'generous, heroic, passionate' soul, as she was once called by M. Taine, this soul is 'wholly modern in her education, her pride, her audacity, by the continuous vibration of the emotional chords of her nature.' Yes, this is certainly the work into which she has put, as she says on the first page, 'her highest convictions upon life and art.' It is a philosophical and aesthetic testament. There is no book with more actuality about it. If there exists anywhere a gospel of that modern Christianity which is promised us, it is here. This, *par excellence*, is the book of the 'seekers of the future,' and it has only one fault for us in France—it is written in English and in verse. But, most certainly, there is no work which is, in a higher degree, both the self-revelation of a great soul and the poem of a century. Apart from a few details, which are purely English, 'Aurora Leigh' is the poetic evangel of contemporary idealism.

## THE TRUE POSITION OF THE INDIVIDUAL.

"Romney Leigh, in his earlier phase, represents the movement which originated the wholesale and somewhat mechanical 'humanitarian' schemes of Owen, Fourier, Cabet and others. One of Mrs. Browning's merits—profound analyst, that she was—is to have placed in a vivid light the conventional, arbitrary, and, in short, unjustifiable element in the 'worship of humanity.' . . . Life is too short to cure the evils of generations. Granted; but the effort made now adds to the actual sum of good in existence, and will bear fruit in some future age. Perhaps so, but it would have been a poor consolation to the race of mastodons to know, before becoming fossil, that their place in life would soon be taken by elephants; they were not elephants, but mastodons, and I, who am a man like the men now living, am not like those who

will perhaps exist one day—I pity the woes of man in the agony of the present.

"This revolt of personality and the inner sense—we cannot but think so with the poet—is not egotism; it is the lawful vindication of the rights of the individual, unduly sacrificed to those of the race. What! to count our personality for nothing, sacrifice our desires, annihilate our will, abase all our thoughts and feelings before the sentiment of the universal in order to secure a problematic happiness to certain human beings who, one day, will live on this planet—if it is then in existence, which is, to say the least, uncertain—with a life as provisional and precarious as our own—is that all the ideal proposed to me? Why should I sacrifice what I am and have to unsubstantial phantoms who, in their turn, if I am to believe you, will have nothing better to do than sacrifice themselves in their turn?

## ELIZABETH BROWNING'S RELIGION.

"After all, the main fault of these humanitarian schemes is their materialism. Man does not live by bread alone. The great enemy of these times is the crushing out of the mind by the senses. . . . 'The earth is full of heaven.' But we walk amid these marvels without perceiving them. Of that troop of strolling actors whom we call the human race, passing along their road, pushing their car, and humming their songs, we scarcely find here and there one who will sit down by the wayside, take off his sandals, and remain to dream and admire for a minute or two. The rest will be gathering blackberries on the hedges and playing foolish tricks by smearing each other's faces. What Elizabeth Browning proposes to us, in place of this gross matter-worship, is a religion ancient enough and a faith as old as the world; but renewed, vivified, by an inspiring breath—animated, and, as it were, transfigured by moral experience and the authority of a life of effort.

"A very poetic and noble symbolism, an ardent idealism, an audacity at first disconcerting, afterward infinitely fascinating in its most daring flights; lastly, a very modern Christianity, without, as M. Taine puts it, 'anything official about it'—this, I think, is the foundation of Mrs. Browning's religion.

## LOVE AND WORK.

"The end of the poem is quite unique. Never, we doubt not, in any language, has love been expressed in more passionate yet purer accents, more burning and yet more chaste. No hymn was ever yet so caressing and so austere, so fervent and so reverent. It is no use trying to translate the untranslatable. Only such a one—we may say it, since she has said it herself—could write these pages, who, in the midst of life, at the hour when the shadows begin to lengthen, has been, like Elizabeth Browning, saved by love. But, if a satisfied and necessarily exceptional passion is not a law of our nature, faith and hope are laws of the moral world and the first of virtues. The poem ends with a cry of hope and an act of faith. . . . What both Romney and Aurora see is the Jerusalem

of the future—that which will arise triumphant from human effort. But if this faith once lost has returned to them it is at the cost of a hard experience. . . . Truth is the price of an individual effort which we must make for ourselves, without reckoning on the help of others. It is a mistake—even a fault—to say that we cannot do it, for we have in ourselves forces a thousand times greater than we suspect, but instead of concentrating them we waste them foolishly and cast them to the winds. This is why we do not believe in a future of truth and justice, although this future (and the thought is a terrifying one) depends on us. To believe it, we must have begun to realize it in our hearts.

"Assuredly, this is not a great discovery; but if the idealism of the poet of 'Aurora Leigh' is not new in its essential traits—and, to say the truth, it would be strange if it were so—it seems to me, nevertheless, that it has the merit of clearly stating the social problem of the time, and that on its true ground, which is the awakening of the moral consciousness. There are epochs when there is a certain novelty in reminding men that the civilization is an affair of the soul."

#### CAVE-DWELLERS OF THE RIVIERA.

SIGNOR ARTURO ISSEL contributes to the *Nuova Antologia* (Rome), for July 16, a paper entitled "The Ancient Ligurians," in which he sums up the results of recent excavations on the Riviera. He thinks the Ligurians of Roman times were the descendants of the cave-dwellers whose bones, flint weapons, pottery and other relics have been discovered at Finale and Verezzi, and that the latter belonged to the brachycephalic race, which inhabited Europe before the Aryans entered it from the East, and of which the Basques are probably a relic. He also thinks that the race had spread into (or from) the lands south of the Mediterranean, and that traces of it might probably even now be discovered among the Hamitic peoples of North Africa, *i. e.*, the Kabyles, Tuaregs and others.

The Romans (as we know from various authors) recognized the Ligurians as an entirely different race from the Celts, with whom, however, they were intermingled in some districts. They are described as short of stature and thin, wearing long beards and hair, and for this reason known as *comati*. They clothed themselves in sheepskins and the fur of wild animals.

In fact, the Neolithic skeletons found in the caves of the Riviera are all of small size. A very curious fact is the occurrence among the finds of objects which have elsewhere been used only by the extinct Guanches of the Canary Islands, and the Indians of Mexico and Central America at the time of the Spanish Conquest. These are the so-called *pintaderas*—seals or stamps of baked clay—by means of which devices in various colors were imprinted on the skin. The analogy of the Guanches strengthens the probability of Libyan relationship, as the Canaries are supposed to

have been peopled by Hamitic settlers from the African mainland. Some strange figures cut on the rocks near the Col di Tenda have been found to resemble those attributed to the Guanches in the Canary Islands, and also others which have been discovered in the province of Sus, in Morocco. Moreover, the shapes and ornamentation of the Ligurian pottery also occur among the Berbers.

The cave-dwellers buried their dead in shallow graves, or sometimes even left them lying on the surface of the ground. Slabs of stone were set up like the sides of a coffin, to guard the corpse (which was laid on its left side, with the left hand under the head, and the knees doubled up), but only at the head-end, as far as the waist. Men had a stone axe buried with them, and also a pot full of powdered red hematite, which appears to have been used in ornamenting the person—as some African tribes paint themselves with powdered camwood. Some children's graves have been found containing colored pebbles and shells—probably what the little one had played with in life.

The earth which covers the graves was found to be full of the shells of edible mollusks, and the bones of ruminants, mostly broken, and showing signs of cooking; these are the remains of the funeral feast, the fire for whose preparation was kindled on the lower end of the grave, just over the deceased's legs. The lower limbs of some of the skeletons presented a scorched appearance, which is thus accounted for.

It seems certain that the Ligurian cave-dwellers were not cannibals. The uniformity observed in the construction of the graves, the choice of the implements placed in them, and the discovery of two idols, are manifest proofs that they professed the worship of the dead, and practiced mysterious rites, probably very similar to those celebrated by modern savages—that, in short, they had risen to the idea of a future state.

#### MORE OF LITERARY PARIS.

MR. THEODORE CHILD has in the September *Harper's* the second paper of his altogether admirable discussion of "Literary Paris," the first installment of which we quoted from last month. He begins with the devotees of the religion of egotism, of the *culture du moi*, represented by Bourget, Lemaître, France and Barrès, "the psychologists, the symbolists, and all who have been inoculated with the subtle and amusing poison of Renanism." "The basis of their wit is universal irreverence, their philosophy is absolute Nihilism; their *blague* respects nothing, neither grief nor love, neither virtue nor the grave; and their elixir of laughter—a laughter that is never ingenuous and truly hearty—seems to be extracted in most cases from the application to particular cases of Mr. Renan's pet idea that the world is, perhaps, after all not a very serious thing."

Those who have been interested in the recent ethico-religious utterances of M. Melchior Vogüé will be reassured to find so cool a critic as Mr. Child

finding for him words of the highest praise. He calls him the great champion of action in the combat against pessimism, and an opener of unexplored paths of intellectual and moral edification.

Like Chateaubriand, whom he resembles in the dignity and splendor of his style, M. de Vogüé loves travel; he goes to the East and to the West for colors and ideas; his interests are as wide as the universe; his ambition, to use a word of his own, is to be "global." A brilliant and striking writer, M. de Vogüé possesses in a very high degree the sense of life and the sense of art—a most rare combination in literature.

#### RUSSIAN SYMPATHY FOR AMERICA.

MR. HORACE F. CUTTER contributes an article to the *Overland Monthly*, in which he shows how from the beginning of our government Russia has been our unfaltering friend.

In the war for independence the Empress Catherine eagerly offered herself as mediator between the British Government and the colonies. In 1813 the Emperor Alexander offered himself as mediator between the now independent Government and its old mistress.

But the most signal proofs of Russia's friendship were given during the Civil War when Russian war vessels were anchored in the New York and San Francisco harbors under secret orders from their government to place themselves at the disposal of the United States Government in case of the recognition of the Confederacy by France and England.

This statement is made on the strength of the word of Governor Curtin, of Pennsylvania, who was after the war appointed minister to Russia, and Mr. Curtin adds that the knowledge which the French and English governments had of Russia's attitude prevented them from recognizing the Confederate government.

Mr. Cutter closes his article with an extended quotation from a letter written by Bayard Taylor, then Chargé d'Affaires at St. Petersburg, to Secretary Seward, in which Mr. Taylor gives an account of an interview which he had with Prince Gortschakoff. We append an extract from this letter:

"You know the sentiment of Russia," the Prince exclaimed, with great eagerness. "We desire above all things the maintenance of the American Union as one indivisible nation. We cannot take any part more than we have done. We have no hostility to the Southern people. Russia has declared her position, and will maintain it. There will be proposals for intervention. We believe that intervention could do no good at present. Proposals will be made to Russia to join in some plan of interference. She will refuse any invitation of the kind. Russia will occupy the same ground as at the beginning of the struggle. You may rely upon it, she will not change. But we entreat you to settle the difficulty. I cannot express to you how profound an anxiety we feel—how serious are our fears."

#### THE ROMANCE OF A CONSPIRATOR.

THE Vicomte de Vogüé contributes to the *Revue des Deux Mondes* for August 15 a very readable review of Hyde de Neuville's "Memoirs." The man was a born conspirator, and his escapes were as numerous and almost as wonderful as Monte Cristo's. The whole book is, as M. de Vogüé says, "*du meilleur Ambigu*;" and every one of us, as he further remarks, has a fit of *Ambigu* now and then. George Cadondel once made a remark which might serve as a motto to the volume. He was crossing the channel in an open boat, with Hyde de Neuville, and, when the latter was fast asleep, wrapped in his cloak, suddenly awakened him. "Hyde de Neuville," said he, in his deep voice, "do you know what advice we ought to give the King, if he is restored?" "No," said Hyde. "Why," returned Cadondel, "we ought to tell him that he would do well to shoot us both, for we never shall be anything but conspirators. We have formed the habit now."

Guillaume Hydi de Neuville was descended from an English family, settled in the Nivornais, and was born in 1776, at Charité-sur-Loire. He came to Paris before he was sixteen, and on his first visit to the opera knocked off the hat of Ducos, who had failed to uncover before the French Queen. In the scuffle that ensued, he narrowly escaped with his life. Another time, seeing the Queen's carriage surrounded by a crowd of roughs, he again risked his life by going to the assistance of an officer who was bringing her a glass of water. Marie Antoinette noticed the boy always on the watch when she passed, and said one day to Madame Elizabeth, as they were leaving the Jardin des Plantes, "*Viola un bon jeune homme!*" Hyde overheard the words, and they heightened his enthusiastic royalism to fever heat and bound him forever to the service of beauty and misfortune.

He relinquished his studies, and had his name entered as one of the gentlemen who formed a volunteer guard at the Tuilleries. Recalled to his home in the Nivornais, he only returned to Paris on the eve of the King's execution. He made a vain opportunity to save him by appealing to the clemency of Coffinhal, in a midnight interview, when he found the philanthropic patriot in bed, obtaining a half promise which led to nothing.

When Marie Antoinette was in the Temple, he was constantly conspiring to compass her escape—equally in vain, and so far compromised himself, that a friend of his family, Mme. de Congy, locked him up in a garret to save his life. In such retreats, and under innumerable aliases, he contrived to escape pursuit up to 1805. Sometimes he got into serious scrapes through forgetting which name he was passing under; but at critical moments, he was always saved by a *dea ex machina*—by a woman, frequently a perfect stranger. His youth, his good looks, and personal fascination opened all hearts to him.

It would lead us too far to follow him through his further adventures. Among the most exciting are his attempted rescue of Commodore Sir Sydney Smith and M. de Tromelin from the Temple, and his escape from

the gendarmes in 1800, when hidden in the house of a perfumer in the Rue Fan Saint German, where, while sitting at breakfast he heard the news of his own execution cried about the streets. M. de Vogüé concludes his review by saying: "The stormy life of Guillaume Hyde de Neuville was, intensely, a simple and beautiful one. There may have been more magnificent careers in that age when the harvest of men stood high—there was none more upright. Consecrated to a principle, his life was a perpetual act of devotion—which is rare—to princes who gave very little in return—which is not so rare. A conspirator on occasion, perhaps by vocation, he was never so far one as to descend to the baseness of assassination; the imperial police slandered him when they mixed up his name with the affair of the infernal machine.

### THE PERSONNEL OF AN ENGLISH NEWSPAPER.

HOWEVER much English newspapers may differ in tone from American, it does not appear from Mr. Edmund Vincent's account of the London *Times* in the *English Illustrated Magazine* that their personnel is greatly different from that of our own. In the following paragraphs Mr. Vincent draws a picture of the various members of the *Times* staff at their work:

"Accompany me, then, at six in the evening to the door in Printing House Square. Remain without in the flesh, but let your disembodied spirit pass through the folding doors; the men behind the railings on the right will not notice your ghost, but you may notice that they sit at the receipt of telegrams and of envelopes, and that no man bearing the printed envelope of the paper goes away unrewarded. You will notice, too, that the night printers are dropping in one after another, for the great engine is awakening out of her half sleep of the day.

#### THE COMPOSING ROOM.

"Glide unsubstantially to the right and you shall pass through a lofty room, a wilderness of iron tables and type, to the foot of a spiral staircase of iron, ascending which you shall become aware of a warm smell of oil and of a rattling, crashing sound from a composing room. Look down its length, and the impression produced on the eye is that of an endless series of frames, hybrids between a Venetian blind and an Æolian harp, each attended by its satellites, who work under a strong light concentrated upon the work. Before each man lies his slip of 'copy'; legible or illegible, he must make the best of it; some set by hand, others by machine, played upon with keys like a piano, capable of setting nearly 300 lines an hour, whereas 50 lines is the limit of the best hand labor.

"Be content with a glance here. Know that each man has his work allotted to him by the head printer, that many of them grow to an honorable old age, that all receive pay at rates higher than those earned by any men of their class in London, and that there is not a Trade Unionist among them.

#### THE EDITOR'S SANCTUM.

"Passing through a green-baize door into a long corridor, remembering that even to the spirits the room of the editor of the *Times* remains closed, and that you are in another man's house investigating the penetralia of his business. Other rooms in this corridor are those which used to be occupied by Mr. Macdonald and are occupied now by Mr. Godfrey Walter, and the drawing room in which visitors are received, over the mantel piece of which hung, until the other day, a portrait of somebody in antediluvian jack boots whom I always assumed, without any justification, to be Crabb Robinson. There are three writing rooms on this floor, each having a good desk and good chairs, a supply of pale blue slips of paper, and a strong electric reading lamp. There is also number 7, the room in which an army of sub-editors spend laborious nights over oceans of manuscript, much of which, to the infinite annoyance of everybody concerned, is faintly penciled on to greased paper and called 'flimsy.' In spite of the monotony of their work the sub-editors of the *Times* as a body are the cheeriest and the most helpful men in the world, nor do they think it absolutely a matter of conscience to deprive an article of all point and all epigram.

#### THE REPORTERS.

"Up stairs, on another corridor, are the reporters', the leader-writers' rooms and the foreign room. The leader-writers are wreathed in mystery. I cannot say who they are, how much they earn, how they do their work, how many of them there are, for the maxim of the *Times* office is that of the sage, with variations, 'Call no man a leader-writer until he is dead.' The name of the reporters is legion. The foreign room is one of the busiest in the house. The wires from the Continent click without ceasing; the messages which come require the full attention of four trained men under a chief. It is a mistake, by the way, to call this gentleman, accomplished and distinguished as he is, an editor. The *Times* has but one editor, and in his department he is absolute and supreme.

"We are now in a position to give a rough sketch of the men concerned in producing, choosing and arranging the matter, apart from advertisements, which appears in the *Times*.

#### THE MEN WHO MAKE THE "TIMES."

"They are the editor, an assistant editor, foreign director, and the so-called City editor, though here again the word 'editor' is to my mind misapplied. There are *x* leader-writers, there are six or seven sub-editors, and midway between them and the printers are the readers. There are also *x* special correspondents, *y* reporters, assigned to districts and peripatetic, and *z* semi-attached reporters. In the United Kingdom there is a local correspondent of every town of importance; in every country in the world, almost, is an accomplished gentleman entitled to call himself 'our own correspondent.' Of these M. de Blowitz is the type and ideal. Even now I have omitted the full staff of reporters in the House of Commons, who

enable the *Times* to give practically the only competent report of debates published daily in England, and the law reporters, barristers all, including men appointed to each circuit, at the head of whom is the most indefatigable and the most humorous of men, the favorite of bench and bar, who has always a kindly word for a struggling junior and a merry anecdote for the jaded leader.

"Still there remain the multitudinous reviewers, the dramatic critic, the musical critic, the art critic, the gentleman who makes the turf his study, the yachtsman, the rowing critic, the observer of cricket. The names of gentlemen of this class are indeed legion, they are as numerous as the pursuits of men.

"The management of this great organization is conducted by Mr. Arthur F. Walter, with the invaluable assistance of Mr. Moberly Bell. The printing department is in the hands of Mr. Godfrey Walter.

"All the Walter presses have been made in the engineering room at the basement of Printing House Square. Here, too, is the type foundry, for at the *Times* office a large proportion of type is melted up and recast. Finally the composing machines, Kastenbein's with so many improvements that the original idea is almost beyond recognition, have received much attention, with excellent results. At one time it was customary to connect the operators at some of these machines by telephone with persons dictating from the House of Commons, but the practice has been practically discontinued, partly because the House of Commons has become an 'early to bed' institution, partly because the strain on the operator was found to be almost intolerable."

#### EDUCATION IN THE SOUTH.

MR. CHARLES W. DABNEY, Jr., tells in the *Cosmopolitan* of the extraordinary change and advance in Southern educational methods since the war, how the veterans of the great conflict beat their swords into pens and set resolutely to train their young men into the generation which was to make a new South. From General Lee down, all along the line this duty was acknowledged with marvelous uniformity and the list of post bellum schools and colleges which were manned by these men, experienced in that great study—life, makes a goodly array. Mr. Dabney's reminiscences of the very "homemade" educational apparatus, which was the best accorded to many of these institutions, are very amusing, but the essentials were there—the teacher and the material to teach, and the results of these backwoods schools have done the South no dishonor.

But the courses in the colleges of these days were almost purely literary. The necessity for the "ologies" and technical education was not thought of. With the opening up of Southern mines and building up of Southern industries, a demand was created for an entirely different man, from the youth who used to take his "A.B." degree in Latin and Greek and mental philosophy, teach a few years, and then study for the ministry or the bar. To supply

chemists and civil engineers a new system was needed and arose. It is only since 1875 that any great advance in industrial education was made in the South, but in these last 17 years there has been a deal accomplished. To be sure, the University of Virginia had a chemical laboratory and some industrial courses as early as 1869, but it was six years later when the first purely technical school was erected in Virginia. Mr. John Miller, the founder, left what was thought to be about \$1,000,000 to establish a "manual labor," school in his native county of Albemarle. Judicious management increased the funds he bequeathed, and the trustees soon found that they had a great undertaking. The school was established on a rugged old farm and was pushed with such energy and enthusiasm that it has come to be one of the most useful institutions of its sort in the world, especially so, coming at the time and in the place that it did. "It had trained up to a year ago about 550 boys and girls and the records show that the graduates are doing the work for which they were educated. Of 275 boys who have left this school they have the following report: Twenty-one are machinists, nine teachers in colleges, seventeen carpenters and builders, three electric light engineers, ten are employed in railroad business, eleven are telegraph operators, four are civil engineers, nine students of science, two ministers of the gospel, seven bricklayers, six draughtsmen, eleven farmers, three printers, five druggists, four founders, etc."

There are dozens of other institutions at present in some wise corresponding to the Miller school, but most of them are land grant colleges; "that is, colleges founded upon the act of Congress of 1862, which gave each State a certain amount of land scrip, to be used for the establishment of a college 'where the leading object should be, without excluding other scientific and classical studies, and including military tactics, to teach such branches of learning as are related to agriculture and the mechanic arts in order to promote the liberal and practical education of the industrial classes in the several pursuits and professions of life.'"

But while Mr. Dabney recognizes the necessity and the value of the introduction of the scientific branches, he is inclined to believe that the thing has been overdone, and that we are on the verge of a reaction toward the "humanities." He lays the trouble at the door of the preparatory school, which gives so insufficient a classical training, judged by the European, and especially the German standards, so that a boy graduating from a public school and taking a technical course at college cannot by any euphemism be called liberally educated.

"If this condition continues, where shall we educate the future thinker, the man of affairs, the teacher, the preacher or the statesman? If the pendulum has swung too far it will swing back again. There will be a reaction in favor of the liberal arts. The remedy for this condition is, as suggested, in the thorough preparatory course in languages, literature and history."

## THE PERIODICALS REVIEWED.

### THE FORUM.

IN another department will be found reviews of the articles, "A Remedy for Labor Troubles," by Hon. Chauncey F. Black; "The Alarming Proportion of Venal Voters," by Prof. J. J. McCook; "A Chinaman on Our Treatment of China," by Yung Kiung Yen, and of the two on "The Methods and Morals of Campaign Committees," by Mr. Herbert Welsh and Hon. M. D. Harter.

### THE NEW CHURCH.

Prof. David Swing expounds the process of evolution and enlargement which has taken place in the Christian Church. He says, in substance: All religion, like all government, is a development. Early prophets saw in Nature objects of terror, and they interpreted these objects as the effects of a great cause. The cause was God, the tyrannical ruler of men. Men naturally ascribed to Him all that egotism which they observed to be so characteristic of earthly rulers. This God was to be propitiated by gifts and by continual confession of his transcending glory. This confession was made in the utmost humiliation, in sack-cloth and ashes, for this seemed to heighten God's praise. But some three hundred years ago the human mind began to study itself and its world. If death is only a division between two lives, this present life must be a preparation for that which will ensue, and hence to better this life, bodily, mentally and spiritually, becomes the all-important thing. God is to be worshiped in His works. It is in this faith that all the numberless adjuncts of the Church have been established in the form of benevolent Christian societies.

Professor Swing confesses that just at the present time the tendency is perhaps too much away from direct worship. "It would be a misfortune should the sentiment of worship decline. The sentiment would not in the least fall upon man's God, but rather would it all rest upon the human soul, which in order to be great and blessed must enjoy the advantages of living amid sublime thoughts."

### NEGRO COMMUNICANTS.

Mr. H. K. Carroll, special agent of the census of churches, gives as the number of negro communicants in the United States: Colored Baptists, 1,230,000; Methodists, 1,186,000; Catholics, 121,000; Presbyterians, 31,500; Congregationalists, 6,135; Episcopalians, 4,900, or a total of 2,610,525. "This total," Mr. Carroll adds, "does not include some thousands of negro communicants scattered among white congregations or colored congregations in the North and East. The census inquiry has not proceeded far enough as yet to secure full and exact results as to colored organizations, but the final figures are not likely to add more than from 30,000 to 50,000 to the total above given. The proportion of communicants of all denominations to the population of a country is believed to be about one out of every three. This proportion is more than maintained among the negroes."

### EDUCATION AT ANN ARBOR.

Prof. Henry C. Adams contributes an article on education in the University of Michigan. He aims to show "how that institution, by following its avowed policy of trusting its development to the choice of the people, is succeeding in providing for the many and varied needs of its constituency. As is well known, the University of

Michigan has, besides its departments of Literature, Science and Art, fully equipped schools of Law, Medicine and Pharmacy. "All departments of the university are domiciled on the same campus; thus the university exists in reality, and not merely in a catalogue or in an announcement. This being the case, it is gratifying to the friends of liberal education to notice the steady growth of the Literary Department, for it shows, contrary to the fears of the timid, that the presence of professional schools is not detrimental to academic training; on the contrary, a close examination of the question discloses the fact that the proximity of the various departments is mutually advantageous. The old lines which separated culture from science and professional learning from them both are fast being effaced. Instruction in liberal arts conforms more and more to scientific requirements; instruction in the sciences cannot disregard the claims either of true culture or of professional needs; while instruction in the professional schools is brought to an unusually high standard by its contact with the arts and sciences. And all this is accomplished through the unconscious coercion of the student body, whose members mingle freely with each other. It is the natural consequence of the organization of the university rather than the result of foresight on the part of those who have administered it. There is not yet, perhaps, that complete formal interchange of courtesies between the various departments which the ideal university demands, but the necessity for this is becoming more and more apparent to the governing body, and its accomplishment will doubtless be the next important step in the development of the institution. The university spirit exists, and it cannot be long before that spirit finds adequate formal expression."

### THE NORTH AMERICAN REVIEW.

EXTENDED reviews are given elsewhere of "A Forecast of Mr. Gladstone's New Administration," by Justin McCarthy; "The Garza Raid and Its Lessons," by M. Romero, and of "The Homestead Strike," a symposium by Hon. Wm. C. Oates, Hon. Geo. Ticknor Curtis and Master Workman Powderly.

### ELECTIONEERING METHODS IN ENGLAND.

Mr. H. W. Lucy explains some interesting features of the English methods of parliamentary elections. Chief of these is the system by which a man may have a vote in each district in which he owns property, so that, according to Mr. Gladstone, there is one man in England who has as many as forty votes. It is the reform of this system which the Liberals propose in their "One Man, One Vote scheme." Of all anomalies there is perhaps none stranger to the American mind than the institution of the Chiltern Hundreds. There was a time when men were unwilling to go to Parliament, and hence was passed the law forbidding any member to resign unless he did so to accept office under the crown. Thus, although the necessity for the provision has passed away, conservative England still retains the old cumbersome system of resignation. A member wishing to resign makes application for the position of Steward of the Chiltern Hundreds. This office is only fictitious. The member making application for the position is granted it, and is then at liberty to resign this office.

## SOCIETY AS A RESTRAINING INFLUENCE.

Mrs. Amelia E. Barr upbraids society for its frivolity, false distinctions and superficialities, but sees some good in its influence upon the great majority incapable of dwelling alone "with their own souls and with the immortal part of other souls." Society has by its conventionalities enforced at least a superficial recognition of the Decalogue. It affords employment to many who are incapable of engaging in more serious matters. It curbs the raw and barbaric instincts of young people.

JOHN BRIGHT.

Mr. Charles McLaren, nephew of John Bright, is reminiscent of his illustrious uncle. Americans will be interested in reading of Bright's love for Americans, which manifested itself not only in great matters such as the questions of the Civil War, but in numerous minor particulars. England and America had equal part in producing his favorite literature, for his four most esteemed authors were Milton, Byron, Longfellow and Whittier.

## OTHER ARTICLES.

Mr. Richard Mansfield, in what he calls "A Plain Talk on the Drama," scores the more popular forms of current theatrical amusement and claims the stage as the proper realm of poetry.

Gail Hamilton writes an open letter to the Queen in which she pleads passionately for clemency in the case of Mrs. Maybrick. Senator Morrill, of Vermont, and Congressman Wilson, of West Virginia, meet in the pages of the magazine as on the hustings and set forth the respective arguments of their several parties on the tariff question.

## THE ARENA.

THE article, "The Future of Islam," by Ibn Ishak, is reviewed in another department.

## THE MENACE OF PLUTOCRACY.

The editor, Mr. B. O. Flower, in reviewing the course of events since the war, sees grave danger in the growth of Plutocracy. This growth he finds accompanied by a corresponding decay of pure republicanism. The fever of speculation which seized upon the nation just after the close of the war, and the class legislation which legitimized this spirit, has "lowered the ethical standard and the higher sensibilities of the nation."

The writer finds two significant incidents which reveal the attitude of the government toward the standing dispute between labor and capital. First, there is the new invention of a Gatling gun which is to be placed in police patrol wagons, and which "is designed to do more effective work in dealing with a mob or in dispersing rioters than could be accomplished by a whole company of infantry." Second, there is the Pinkerton detective agency. These means of suppressing honest protest against injustice are adopted, rather than the peaceful and reasonable method of arbitration, because the capitalists are unwilling to submit to the latter method, the writer argues.

## WALT WHITMAN, THE POET OF DEMOCRACY.

Prof. Willis Boughton takes up Walt Whitman's claims to be the poet of Democracy, and shows how this predominating idea led the poet into grave errors of both manner and matter. So anxious was he to strike out into an altogether original domain, that he neglected every touch of art and defied all the restraints of decency. There is in his work material for noble art, but it is in hopeless jumble, and his anxiety to reveal the natural man led him

into excesses of speech that are to be deplored. His great work may yet prove to be the impulse which he has given to the creation of a great national art.

Mr. James A. Hearne chats pleasantly of the days of the old stock theatre companies.

## THE CONTEMPORARY REVIEW.

DR. ALBERT SHAW'S paper entitled "An American View of Home Rule and Federation," is dealt with elsewhere.

## A BAD WORD FOR EDWARD VI.

Mr. Arthur F. Leach thinks that Edward VI has a great deal too much credit as the founder of grammar schools. What he and his father before him did was to appropriate a pound and give away a shilling.

He says: "The 'true truth' about the matter, is that so far from Henry VIII or Edward VI being benevolent founders of schools, they were their spoilers, and instead of being the munificent creators of a system of endowed secondary education, they were its destroyers. In the most favorable cases the Tudors were reviving, or restoring under new management, an old foundation with the same revenues which it had previously enjoyed before the suppression."

"Henry's usual process was to confiscate a monastery or a collegiate church, which had kept up education perhaps for centuries, and, pocketing property worth two or three hundred a year (with all its possibilities of unearned increment), restore a property of £5 or £10 a year by magniloquent letters patent under the name of the Free Grammar School of King Henry VIII. Edward VI followed his example."

## THE STRATEGIC VALUE OF EGYPT.

Major Otto Wachs discusses the importance of Egypt from its strategic point of view. He thinks that the British occupation of Egypt has restored England's prestige in the Arabian world, and that Egypt has a greater usefulness for England to-day than the Cape Colony at the beginning of this century. Egypt is not merely the gate to the East, and the eastern key to the Mediterranean—it has become the second English Thames. Hence, the redcoats must remain there if England has not to abdicate her position among the nations. "Egypt, as history teaches, has seldom, and then only for a short time, brought luck to her conquerors; much more often she has brought them ruin. Does England feel herself strong enough to escape the fate of previous conquerors? For the moment is not far distant when things will be ripe for powder and shot in the country of the Sphinx and then it will be seen whether the words of Renan at the reception of Ferdinand de Lesseps into the French Academy in 1885 will come true, that Egypt was given to England as a punishment for an ambition which exceeds its resources."

## OTHER ARTICLES.

Mr. John Rae, in one of those laboriously painstaking articles in which he excels, describes and summarizes the evidence taken before the Labor Commission as to the gradual introduction of conciliation and arbitration in British industry.

Dr. Candy, writing on "Professor Huxley as a Theologian," criticises his recently published essay on "Some Controverted Question." George Barlow laments over the absence of "Talent and Genius on the Stage," and groans over the proposed conversion of the English Opera House in Shaftesbury Avenue, where Sarah Bernhardt played, into a music hall.

Mr. Dowling writes on the importance of studying the moral philosophy of the herbs of the field. A sacred flora has been the gradual growth of the ages. Plants, shrubs, and trees have been connected with some event in the life of a saint or martyr. Others were associated with saints because they had been used by them medicinally, while others have their Christian associations because they flower about the same time as the festivals of the Church, while there is a fourth class which either in form or color recall some incident in the Gospel. Professor J. W. Hales writes on "The Last Decade of the Last Century," and Professor Wilkinson, replying to Colonel Elsdale's paper as to the superiority of defense with the new weapons of war, points out that at Mars La Tour, where all these weapons were used, with the exception of smokeless powder, a victory was won by an attack with no unprecedented numerical superiority.

## FORTNIGHTLY REVIEW.

MUCH the most sensational article in the *Fortnightly Review* for September is Mr. Frederick Harrison's, which is noted elsewhere.

## MARS.

Sir Robert Ball, the astrologer in Ireland, has a very interesting essay upon the planet Mars. Sir Robert thinks that there is water in Mars, and there is snow at the Poles. The canals, which are each sixty miles wide and sometimes a thousand miles long, are not artificial but natural phenomena. He believes that it is the highest degree probable that there may have been types of life of some kind or other on Mars, but the laws of probability are against the supposition that there is intelligent life on Mars at the present moment.

As for the proposal that we should make signals to Mars, he thinks that is ridiculous. Our signal flag would have to be as large as Ireland. The most powerful telescope can only bring Mars within 35,000 miles, and the smallest object that would be discernible to Mars must be as large as London. New York would not be visible at that distance.

## A PARADISE OF FILTH.

Mr. Lanin has a paper on "Cholera and Cleanliness in Russia." In previous papers this author has reveled in describing the moral and political corruption in which the unfortunate Muscovites are wallowing, taking care to attribute a large, if not the largest, share of the responsibility for their shortcomings to their Autocratic Government and to their Orthodox Church; but this month he has to describe the personal habits of the individuals who are represented as the unfortunate victims of this tyrannical government.

What the Russian people want, judging from this article, is not to be allowed to elect a House of Commons, but to be handed over to an omnipotent sanitary inspector with unlimited power and unlimited soap, who would undertake by main force to scrub the Empire and its inhabitants into some semblance of cleanliness. It is true that your sanitary inspector, even if he spoke English and used nothing but the best of soap, would be regarded with a detestation worse than that inspired by Ivan the Terrible or the worst of modern Czars, but nothing short of that would be of the least use.

Mr. Lanin represents that the whole Empire is submerged in a great cesspool, every country alike reeks with filth. The only impression that remains on the mind after finishing his description is one of amazement that any Russians are left alive at all. The death rate for the Empire is 36 per 1,000. The population is degenerating,

and out of 874,000 young men of twenty called up for the army the government could not obtain more than 258,000 who are fit for military service.

The one important point in Mr. Lanin's paper is that in which he says that all the Stundists and Passkoffskis no sooner embrace the evangelical faith than they become models of cleanliness. This is a miracle indeed!

## GORDON, THE AUSTRALIAN POET.

Mr. Francis Adams has one of his excellent literary critical papers under the title of "Two Australian Writers." The two are Thomas Gordon, the poet, and Mark Clark, the novelist, who wrote the preface to the first collective edition of Gordon's poetry. It is impossible to summarize a literary paper, but the following extract is a sample of what Mr. Adams has to say: "Shattered in body and spirit, this man, the darling of an unborn race, brings to the youngest of nations all the *Weltschmerz* of the oldest, perished at thirty-seven, an inept failure on a hundred lines, a failure so splendid as to be a success on one or two—unrecognized, solitary, unconsolated by any knowledge of the future that awaited him. If this is not a tragic fate, then no fate is tragic. It is now more than twenty years since he died, and he has become something very like the heart and soul of the Australian people. His faults, his limitations escape them, in much the same way as the limitations and faults of Burns escaped the democracy of Scotland."

## OTHER ARTICLES.

Mr. Herbert Horne has a sensible paper on the "Strand Improvements," and the opportunity which is offered to the London County Council for improving the city over which they rule. Mr. Justin McCarthy sings the praises of "August Strindberg," the pessimist dramatist of Sweden, of whose plays he gives a most interesting account. Mr. Piggott has a paper on "New Japan." A writer signing himself "G." gives us a brief and interesting biographical account of the late Count Gleichen. There is a slight paper upon "Mulready," by Lady Dilke.

## THE NINETEENTH CENTURY.

THE *Nineteenth Century* for September is a good readable number. We notice two of the more notable articles elsewhere.

## DOWN WITH GENERAL ELECTIONS.

Mr. Goldwin Smith, writing on the "Contest for the Presidency," thinks that the odds of the present are slightly in favor of Mr. Cleveland. He sees and deplores the sporting interest which elections give politics, which makes the presidency contest in the States and the general election in Great Britain a popular substitute for the Derby day.

He says: "The first aim of the constitutional reformer in England should surely be the restoration of the stability and authority of government by the abolition of general elections, now a most pernicious anachronism, and the substitution of some system by which the life of parliamentary government would be made continuous and free from convulsions. . . . The only thing which is certain is that between this time and next November there will rage over the United States a vast faction fight, attended by no small portion of the moral evils of a civil war."

## IN DEFENSE OF SHORT SERVICE.

Sir John Adye publishes a summary of facts which he has compiled from published and official sources in order to prove that short service is justified by its results. He

says: "It appears to me abundantly clear that the system of short service and reserve introduced in 1870, while it is more acceptable to the people at large, at the same time is less costly and far more efficient than those which preceded it. It is also well adapted to the special requirements of the defense of the Empire. I therefore place the facts before the public for their consideration, as the improved circumstances do not appear to me to be fully known and appreciated."

#### A PLEA FOR ARABI.

Mr. Wilfrid S. Blunt, writing on the tenth anniversary of the bombardment of Alexandria, pleads for the release of Arabi, in the hope that the new English Parliament will permit him to return, if not to Egypt where he would witness the partial accomplishment by strangers of his native programme of Egypt for the Egyptians, then, at least, to the society of men of his own language, faith and customs nearer home. He tells once more the story of Arabi's rebellion, and asserts that the original intention of the government was to release Arabi, but that this was abandoned when the policy of the reconstruction of Egypt on a basis of self-government was shunted in favor of the present policy, which has for its object the permanent retention of the government as an annex of the Indian Empire.

#### WHAT THE ITALIANS HAVE MADE OF MASSOWAH.

The Marquis A. di Dan Giuliano, Member of the Italian Parliament, gives an account of the Italian Colony which has been founded on the seaboard fringe of Abyssinia. He has the lowest possible opinion of the Abyssinians, and thinks that before long the trade of the Soudan should come through Massowah, not through Suakim.

In his description of Massowah, the following curious passage occurs: "The shores and the mole swarm with a many-colored crowd; the cafés are well filled and glittering; and all this ensemble of nocturnal life reminds one of Venice and her lagoons. Later on a stranger and more original spectacle is offered to the tourist. The city is transformed into a vast bedchamber; the whole population, European and native, male and female, spread out before their doors, or on their terraces (if the house has more than one story and has a terrace), their *angareb* (bed made of leathern straps), lie down and sleep soundly until the Southern Cross disappears from the horizon. After a very brief silvery twilight, the rays of the tropical sun burst forth without warning, falling straight down, splendid but scorching, upon the sleepy city, and oblige the inhabitants to seek shade and cool in their houses."

#### PROTECTIVE COLOR IN ANIMALS.

The Rev. B. G. Johns, a clergyman who seems to have something of Gilbert White, of Selborne, in his blood, describes the many methods in which insects and other animals secure themselves from destruction by assuming the color of their surroundings: "Suppose, for a moment, that a protective color, like that which obtains in the fields, woods and hedgerows, ruled in the world of men, what an amazing change would ensue in the outward appearance of affairs!"

This rule does prevail, we are told, to a very considerable extent among men as well as among caterpillars: "Dr. Beddoe says that there is a direct relation between man's pursuits and the color of their hair. An unusual proportion of men with dark, straight hair enter the ministry; red-whiskered men are apt to be given to sporting and horse flesh; while the tall, vigorous blonde man, lineal descendants of the Vikings, still contribute a large contingent to our travelers and emigrants."

#### OTHER ARTICLES.

Lady Catherine Milnes Gaskell has one of the brightest articles in the current number under the head, "Some Talk about Clergymen." Her dialogue is full of excellent anecdotes about clergymen. Sir Herbert Maxwell, under the title of "The Last Great Roman," gives us a brilliant sketch of Stilicho, the great Roman General who defended the crumbling ramparts of the Roman Empire against Alaric, and has been, in Sir Herbert Maxwell's opinion, grossly maligned by a recent historian. The Countess of Galloway has a light travel paper entitled, "Globe-Trotting in New Zealand." The Rev. Dr. Jessopp gives us a tragic tale of rural life under the title of "Swanton Mill." Sir Lintorn Simmons indignantly repudiates, in the name of Lady Wallace, the universal belief to which Mr. Archibald Forbes gave expression in the last number of the REVIEW, that "An Englishman in Paris" was no other than Sir Richard Wallace. Sir Lintorn Simmons is very indignant about the reflections cast upon the Empress Eugénie. George Strachey, writing on "Carlyle and the 'Rose Goddess,'" quotes from private letters and other documents to prove that Blumine, the Rose Goddess of "Sartor Resartus," was Miss Kirkpatrick. Her name was Catherine Aurora Kirkpatrick. She married an Indian officer, and was much happier than she would have been, had she married the disappointed philosopher of Chelsea.

#### THE NATIONAL REVIEW.

THE most interesting article in the *National Review*, "Should Clergymen Take to Trade?" is dealt with elsewhere.

#### A DANIEL COME TO JUDGMENT.

Mr. W. H. Mallock makes an admirable suggestion in his article, "Wanted—a New Corrupt Practices Act." He calls attention to the fact that while the English Corrupt Practices Act comes down with a sledge-hammer ferocity upon any person who gives away a pot of beer or spends half a crown in corrupting a constituent, nothing is done to punish the habitual misstatements that are indulged in at election times. He, therefore, makes the following suggestion: "The employment of such misstatements, either by a candidate or by his agents, should receive the same punishment and entail the same consequences, as threatening a man, bribing a man, or giving a man a pot of beer."

"Every misstatement of any crucial matter of fact, either wantonly made, or when contradicted not publicly retracted, whether the fact be one relating to the general course of recent politics, or to the personal conduct of a candidate, either politically or in private life—every such misstatement of crucial matter of fact should be treated as an offense of the same nature as bribery, and, if proved, should make void the election of the candidate by whom or on whose behalf it was made."

He then proceeds to make the further suggestion that when there have been follies where meetings have been broken up, and when electors have been denied the opportunity of hearing the arguments of both sides fairly, electioneer devices should be treated as offenses under the Corrupt Practices Act, and whenever "the guilt could be brought home to a candidate or his agents such a candidate should be subjected to precisely the same penalties as at present would result from a proved case of bribery."

#### THE LESSONS OF THE BRITISH ELECTION.

A Scotch Conservative, writing on the "Decay of Scotch Radicalism," thus summarizes what he believes to be the broad lessons of the British election:

1. The importance of sustained attention to organiza-

tion and registration—matters which must always be attended to if any progress is to be made, but which become more vital and more interesting as parties approach an equality of force.

2. The demonstration that no situation is to be despaired of.

3. The illumination afforded as to the policy which may be adopted with success in reference to the special characteristics of various constituencies.

4. The illustration of the special difficulties with which we are still confronted.

#### OTHER ARTICLES.

The editor raises a wail over the ingratitude of the country in returning a Gladstonian majority, but consoles himself by reflecting that a final victory is visibly within the reach of the Conservatives. Mr. R. S. Gundry gossips about "Boulogne and its Holy Virgin." Mr. H. Sutton discusses the "Children of Fiction" in a paper which bestows special attention upon the children painted by Miss Broughton, Mrs. Ewing, Mrs. Hodgson Burnett and Mrs. Walton. The object of the paper is to prove that the part played by children in modern literature is a new thing, and that in such literature women pass as men. Mr. W. E. Hodgson contributes one of his dialogues under the somewhat curious title, "The Revival of Ethics and of Laughter." Mr. Grundy has a short story entitled "The Tall Master." Mr. E. W. Wagstaffe has a noteworthy letter on the "Theory of Brain Waves," in which he endeavors to formulate a theory of telepathy based on the supposition that forms of energy, produced and projected by the combustion of matter that occurs in animal life through the molecular movements of the brain, may make this felt far at great distances where they meet with a sensitive recipient.

#### THE WESTMINSTER REVIEW.

THE *Westminster Review* is not quite so deadly dull as several of the recent numbers. The first place is given to Mr. Peter Ross's article on "The Presidential Contest in the United States." Mr. Ross thinks that Mr. Cleveland will be elected. He says: "The Democracy just now is practically united and is determined, since Protection has been a failure, to give Free Trade a trial. The Republican party is weakened, disheartened, and disjointed; the leader is cold, selfish, and friendless, and among the 'workers' distrust reigns when enthusiasm is most needed. The strength of the Democrats lies in their own unity and in the justness of their proposed policy, and this unity and justice will, there seems no doubt, result in Mr. Cleveland's re-entering the White House next March as President of the United States."

#### A NEW ZEALANDER ON LONDON POVERTY.

Mr. Edward Reeves, who is a strong land nationalizer, describes his researches among the poor of London. He gives the first place to the Salvation Army, the second to the Church Army, and the third chapter of his paper deals with the Jewish immigration. Mr. Reeves speaks very highly of the Salvation Army, and thus contrasts the two Armies: "The Salvationist acts: Here's food, a wash-tub, and work for you, my poor man. You don't believe in religion? How foolish you are! Look how happy I am, Hallelujah! However, you shall work, and eat, and come to our metropole, all the same."

"The Priest acts: I open a club where the adult can play billiards, smoke, and at the same time enjoy judicious light and serious instruction, reading, recitations, gas, warmth, nice furniture, for the nominal sum of 1d. per week, but he must be a communicant."

He thinks that the Russian Jews are exactly like the Chinese, and he would interdict their coming into the country. He says at the close: "In short, East London is a marvel of charitable institutions and *personal* devotion to the poor, from Dr. Barnardo's Homes, the people's Palace, Sunday-schools, missions for teaching, for preaching, medical missions, nursing, societies for prevention of cruelty, orphanages, homes for all ages and both sexes, boarding-houses for girls, hospitals, down to teas, crèches, coffee for dock laborers, a few bureaux for finding situations, entertainments, clubs, classes, meetings, metropolises, outings for children, dancing, singing, food and shelter. I speak of what I have seen."

#### A NEW PHASE OF ART.

Mr. Stoddard Dewey under this title proclaims outlines of a new phase of art, marking possibly the beginning of a new school. The author of the new departure is the Swiss, Mr. Arnold Boecklin. His object is to interpret the laughter of man as he thinks over again his old conceptions of Nature and of life. Boecklin is of Zurich, and his work interprets the kind of thought that is everywhere in the air. His character is the result of habits long indulged in of intense and humorous sympathy with classic mythology. "It is this perennial buoyancy of life which commands all the painter's sympathies whether with Nature or with man, who is a part of Nature. And this is in full unison with the thought of our age, which is beginning to look with kindly and contented eyes on the universe as it is."

#### "FREE LAND."

Mr. Godfrey Gumpel, writing on the "Social Question," gives us a summary of Dr. Hertzka's scheme of a Free Land Colony. Mr. Gumpel says: "Desirous of promoting the undertaking, a number of gentlemen in London have formed themselves into a provisional committee for the purpose of establishing a British Free Land Association, have framed a temporary set of rules, and now invite support from ladies as well as gentlemen by joining the Association."

"Here is an opportunity for the benevolent wealthy to step forward and assist in the solution of a question which is one of the most far-reaching in the history of our race."

#### PRESENT POSITION OF CANADA.

Mr. Lawrence Irwell sets forth the position of Canada, from a somewhat pessimistic standpoint. "Great Britain is, I fear, becoming disgusted with Canada, her corruption, her slow growth, and her protectionism, and if the bulk of her population expressed a distinct desire to cut the political cable, it is not probable that there would be any very strong opposition upon the part of John Bull."

#### OTHER ARTICLES.

Mr. V. E. Johnson describes the University of Alexandria under the title "The First University." Mr. Alfred Slater, writing on "Human Selfishness—Trade Disputes," suggests the modification of the Litany "From the tender mercy of mob rule, good Lord deliver us."

#### BLACKWOOD.

IN *Blackwood's Magazine*, the Lieutenant-Governor, H. E. Jerningham, describes the terrible cyclone which devastated Mauritius on the 29th of April, when 1,100 people were killed, 2,000 were wounded, one-third of the capital was leveled to the ground, and 50,000 persons were left homeless. Mr. Jerningham says that the cyclone made a noise like the boom of a ball from a 100-ton gun. For an hour the roar was stupendous, deafening and sick-

ening. Mr. H. S. Hallett describes the construction of a Burma-China railroad as the best method of coping with the difficulties of Lancashire. Mr. H. Preston-Thomas has a pleasant little paper entitled, "An Experiment in Holidays," telling how he and some twenty or thirty companions went to co-operative holiday-making, and found the experiment extremely pleasant. There is a gossipy bookworm's paper by Arnold Haultain on "Titles." That indefatigable magazine writer, Sir Herbert Maxwell, has a paper on "Games." Mr. W. B. Harris describes "Wazan." The political article, "What Next," is written by a man who thinks that when Mr. Gladstone took Lord Salisbury's place, the honest watch dogs were turned away and the political wolves were admitted to the feast.

## SCOTTISH REVIEW.

A FAIRLY varied list of contents is put before us in the current issue of the *Scottish Review*. To begin with, there is an article on the social condition of the Glasgow poor, Mr. J. B. Bury writes on "The Coming of the Hungarians," Mr. G. Omond on the "Porteous Riot," Mr. C. T. H. Wright on "Russian Universities," Dr. Beddoe on the "Anthropological History of Europe," and Mr. John Dowrie on "How the Scottish Union was Effected." In addition to these we have a paper on "The Legend of Orendel," and a review of "Marshal Macdonald's Reminiscences."

The article on the Hungarians opens with an attempt to disabuse our minds of the cherished belief that as the Avars of Eastern Europe were our original hobgoblins, so the Hungarians were our original ogres: "Much as one might like not to believe that the ogres are derived from hell, much as one might like to think that the original ogres were the ancestors of the people of Hungary, I am afraid that we can hardly get out of the comparison of Spanish *ogro*, Old Spanish *huerco*, *huerco*, and Italian *orco*. The philologist, I fear, cannot congratulate the ogres on the repute of their original home. But though the deduction from *Orcus* is right, the deduction from *Ugrian* ought to be right. The idea that the Ugrians were the original ogres was a brilliant one, full of historical truth; and it is really deplorable to find that it is not a fact." After this Hungarian stock ought to go up with a bound. Mr. Bury concludes that the Hungarians are Ugrians, and not Turks.

Some forty pages are occupied by Mr. Morris's review of the Macdonald memoirs, the chief merit of which he describes as being that they bring out in clear relief the noble character of their author, who, born at Sedan in 1765, of a family connected with the great clan of the Lord of the Isles, grew up to be a marshal of France. The Reminiscences, apart from their military value, and a few stories which chiefly depend for their point on their grossness of language, thinly veiled by the conventional —, are most noteworthy for the light, such as it is, which they throw on the character of the First Napoleon, once more illustrating the proverb that men are seldom heroic in the eyes of those nearest to them.

"His Reminiscences from this time forward are not altogether fair to Napoleon; they breathe the discontented and soured spirit of a patriotic and clear-sighted man, himself smarting from the effects of defeat, and indignant that the fortunes of France should be made the sport of utterly reckless ambition. . . . From a military point of view they are instructive in the extreme; they illustrate, by most striking examples, how Napoleon's ambition and lust of power occasionally marred his conceptions in war, and yet they abound in instances of his extraordinary skill and capacity as a great commander."

## RUSSIAN UNIVERSITIES.

Mr. Hagberg Wright, in an instructive article on the Russian Universities, mentions that there is one for each of the educational districts into which the Empire is divided. The Government appoints a Curator over each district, who directs all matters concerning public instruction. There are at present over 9,000 students in the five chief universities. The numbers were:

St. Petersburg, in 1891.....	2,087
Moscow, in 1890.....	3,473
Kiev (St. Vladimir) { .....	2,088
Warsaw { .....	1,151
Kazan { .....	785

Every student is bound to go to the university chapel, and to perform his religious duties as a member of the Greek Church. They have not yet quite reached to religious toleration in Russia. On the other hand, Mr. Wright gives credit to the Russian government for the assistance it affords to poor students. A large percentage of students, he says, have always been assisted by the State.

"Numerous amusing citations could be given from the histories of the universities how the student suffered ridiculous punishment for his misdemeanors. For omitting to take off his hat to the governor-general, eight days' imprisonment; for shouting 'bravo' in a theatre, seven days in gaol, on bread and water. Still more absurd is an account of a student who for smoking a cigar was expelled from the University of Kiev. This poor fellow had gone to Odessa for his Easter holidays, and happened to be walking on the boulevard smoking a cigar, when some high officials passed by. An inspector noticed the miscreant, and promptly reported the matter to the inspector of Kiev, who brought the matter before the Council, with the above result."

Mr. Downie, in his article on the Scottish Union, declares the cogency of the economic circumstances that led up to it quite sufficient to explain how it was effected, and rebuts with scorn the allegations of bribery leveled by "Unionists like Finlay and Scottish Home Rulers," who think "that patriotism consists in blackening the fair fame of their country's benefactors."

Mr. Omond tells us that the best accounts of the Porteous Riot are those given by Sir Walter Scott in the "Heart of Midlothian," and "Tales of a Grandfather."

## THE EDINBURGH REVIEW.

WITHOUT any remarkable *pièce de résistance* the *Edinburgh Review* has still a fairly interesting sheaf of articles. Travels, theology, memoirs, politics, gardening and geography furnish subject matter for most of them.

"These glorious regions" is the phrase the reviewer applies to the part of Equatorial America—Nicaragua and Ecuador—traversed by Mr. Whympy and party in quest of knowledge. But if you go there to live you must lay your account with earthquakes and revolutions, and the want of a winter. "Some writers consider that the tropical zone is fitted to be the paradise in which the race of man may some day attain its highest perfection. In this paradise, as at present arranged, there are plentiful wasps in the orange groves, there are stinging ants and biting spiders in the savannahs, on the river banks there is 'the insufferable torment of the mosquitos'; there is the *cheque* or jigger, on land, and in the water the little cannibal fish, which bites pieces of flesh out of bathers and swimmers. The yellow fever is everywhere lying in wait. Before clearance and cultivation, and the ways of highly civilized beings, these discomforts may diminish or retire.

But there is the melancholy chance that with them may retire the choicest glories of the paradise."

An article on "The Discovery of America" retells for us the story of Columbus, and mentions, what most people are now aware of, that Columbus was probably anticipated from Iceland and Greenland. Regarding the pre-Aryan population derived from Northern Asia, all that can be asserted ethnically is that between the men of the New World and those of the Old, there exists no essential difference.

A writer on "Formal and Landscape Gardening," reviews the chief authorities on the subject. The conclusion is sensible: "Above all, if it is desired that the best should be made of the artistic treatment of the garden and park scenery, and that such treatment should become an object of real and living interest, we must get rid of any submission to the dictates of mere fashion."

The memoirs noticed are those of Marshal Macdonald and Madame de Gontaut, and there is a scrambled review of "Irish Spies and Informers." It seems the publication of the *Edinburgh* was delayed for some days in order to comment on the general election. We could have safely waited a month or two to hear that. "If any inference can be drawn from the polls, it is that the opinions of the country are exceedingly divided, and if the opposition has obtained a majority, it has not secured a commanding and irresistible superiority."

#### THE ATLANTIC MONTHLY.

IN the September *Atlantic* Editor Horace E. Scudder appears in an essay on "The Primer and Literature," criticising the present methods of teaching our young ideas the first of the "three Rs." He thinks that we lose sight of the end of reading in our struggles to attain the mechanical means; that no matter how perfectly we grade our primer exercise in the order of ease of acquisition, the great end of literature—inspiration, and stimulation of the imagination—is past, unless we stop trying to make reading books for children, instead of finding them, the proper method. Mr. Scudder would have the mechanical difficulties of reading overcome in mere exercises, so that when the child was given a piece of literature to read there would be no obstacles to its enjoyment. "Third, I would make it a cardinal principle with the teacher not to talk about literature, nor to pick it to pieces. The time for enjoyment through the immediate perception comes early; the time for enjoyment through analysis comes late. I would not, even in the early stages, attempt to connect the literature read with the writers who produced it. I would do nothing to distract the child's mind from pure enjoyment."

Mr. S. R. Elliot discoursing on the "Romance of Memory," tells, in the midst of much generalizing, some wonderful stories of General Grant and others, especially of a certain brilliant journalist of New York, who is cited to prove the writer's not very clear-cut theory that much wit and wisdom is merely memory adroitly used. "One night, after a performance of unusual power by Rachel, this man, returning to his revels among boon companions, wrote out a criticism for his journal. Many were present who have since become famous both in journalism and literature, and these were unanimous in the opinion that this article was, without exception, the most able, the most brilliant, the most trenchant, within their ken; whereupon, with that air of comfortable *insouciance* which characterized this literary prodigal he took his work to

pieces, from beginning to end, and showed how Théophile Gautier had contributed the opening sentence, how the second paragraph was Edgar A. Poe inverted, and in fact demonstrated that a very wide range of authors, from Bacon to Baudelaire, had been laid under contribution. Yet was the work so deftly done that the style seemed all his own; so just in dealing with the subject that the criticism appeared to be inspired by that night's performance; so homogeneous, so consistent, that—well, the oldest newspaper man present turned around and said, 'With M. H. memory is genius.'"

Olive Thorne Miller is as charming an interpreter of her feathered friends as usual in "Cliff-Dwellers in the Cañon." Margaret Deland begins the number with the first four chapters of a serial, "The Story of a Child," and Mr. Crawford reaches the climax of the "old, old story" in "Don Orsino."

#### THE CENTURY.

THERE is not much of serious and immediate interest in the September *Century*, though it is a very readable number, with a couple of good descriptive articles—"The Grand Falls of Labrador," by Henry G. Bryant, and "Pioneer Pack Horses of Alaska," by E. J. Glave.

H. E. Krehbiel heralds the coming of Antonin Dvorak, the Bohemian composer, to be director of the National Conservatory of Music—an important event in the history of our musical culture. Dvorak is the son of a Bohemian butcher. Early in his boyhood he revolted from sausage making to music making, and passed through all the successive stages of musical drudgery, from the position of viola player in a band at \$9 per month to the directorship of the Conservatory at \$15,000 per annum. We know him as a composer best by his famous "Stabat Mater."

Many people who see Mr. Brander Matthews' unique article on "Pictorial Posters," will learn for the first time that there is a subtle and well-defined art brought to play in the designing of the great lithographs which stare at us from house and fence. Mr. Matthews talks in what seems an exhaustive manner of the French and German poster artists, and of our own.

"In the ten or a dozen years since the first posters were put on stone here in the United States, there has been developed a form of mural decoration wholly unlike anything which existed before—unlike the Parisian, as I have just asserted, and unlike the American woodcut which preceded it and made it possible. The new work is founded on a thorough knowledge of design, of the harmony of color, and of the technical possibilities of the lithographic press. The result is of varying value, of course. It is often commonplace, dull, empty. It is sometimes violent and vulgar. It is frequently beautiful and delightful. There are many purely decorative posters, printed in soft and gentle tones, which are a delight to the eye both in design and in color, and which now give a zest to every chance ramble through the streets of New York. Consider, for example, the striking and suggestive poster 'From Chaos to Man,' printed by the Springer Company. Consider, again, the 'stand of bills' which Mr. H. L. Bridwell devised to announce the coming of the Lillian Russell Opera Comique Company; note the tenderness of the tints and the fastidious grace of the design; and confess that here is a brilliant mural embellishment of a new kind. Akin to this and due to the same firm, the Strobbridge Company, were smaller posters for Mr. W. H. Crane and for Mr. Francis Wilson, delightfully decorative in their simple lettering."

## HARPER'S.

MR. THEODORE CHILD'S second paper on "Literary Paris," is reviewed elsewhere.

If the light of the Northwest remains hidden under a bushel it will not be because Mr. Julian Ralph has not done his best by it. This month brings another of his readable articles on "Washington, the Evergreen State." Mr. Ralph has chosen this descriptive title for the land in which, according to their motto, "The Last Shall be First," because "roses, nasturtiums and chrysanthemums may be seen blooming in the gardens the year around. The ocean, and especially the Japan current, keep the climate equable. The mercury seldom rises above 90° in the summer, and to see it at zero in the winter is to see an extraordinary thing. The rains produce semi-tropical abundance of vegetation. Agriculture cuts but a small figure yet [17,000,000 bushels of wheat last year shows a start, though !], but when it is carried on, in the valleys and reclaimed marshes, oats grow higher than a man's head, and so does timothy. Oats will run from 60 to 100 bushels to the acre. Men have been known to make \$800 from an acre of strawberries."

The mines, the timber and the fisheries of Washington are yet to be exploited, and in her area, big as New England and Delaware, are hidden stores which might seem boundless if we did not know our capacity for exploitation. Among other enthusiastic conclusions which the West has brought to Mr. Ralph is the gallant one that "nothing animate or inanimate can be more beautiful than the women" of the Pacific Coast.

Anna C. Brackett makes a clever short article out of her experience at a New England town meeting, where, after much balloting, the three candidates dismiss the assembly, and "for the third or fourth time this town goes without a representative for the next two years, and everybody is perfectly satisfied." The Eastern indifference as to matters political is well illustrated in the general pleasure that there should have been no decision, "after so much excitement," to create hard feeling between the candidates and their constituents.

Those who find a fascination in the study of death masks will be engrossed by Laurence Hutton's first paper describing his collection, with subjects varying from Dante to Ben Count, the prize fighter. There are descriptive articles on "Fox Hunting," by Edward S. Martin, and the "Sand Hills of Maine," by Howard Pyle, and a full array of fiction.

## THE COSMOPOLITAN.

WE review on another page Mr. John Brisben Walker's article on the Homestead strike, and Mr. Charles W. Dabney's on the "Advance of Education in the South."

Dr. Edward Everett Hale casts his social lesson this month in the form of a little dialogue drama entitled "What Shall They Drink?" in which the characters discuss the liquor problem, and especially Dr. Rainsford's much-talked-of proposed solution of it. Dr. Hale finds that the New York clergyman argues too much from the point of view of the Englishman's physical constitution and appetite and temptations. That they are different from our own his little anecdote of the custom of giving English high-bred girls a magnum of beer daily to secure the "beer tint" is a sufficient proof. And the *dramatis personæ* generally agree that the drink habit, if it goes, must be supplanted by something else, which something else should be good society and rational diversion; that our hope of stamping out the destructive evil lies in

giving our workmen a place to sit down in with their wives and daughters and children to enjoy themselves.

Mr. Howells engages himself this month in what is very evidently a labor of love—a charming biographical sketch of the late young author, George Pellew, whose name also appears under three very strong and beautiful sonnets illustrated by Walter Crane. Pellew would have been but thirty-three years old now, had he lived; but he had given unmistakable signs of genius, and his modest and irresistible personality had endeared him to the most discriminating and critical circle which our republic boasts. He is probably best known by his book on Ireland, "Castle and Cabin;" but, naturally, Mr. Howells considers him more from the point of his poetic endeavors. "He could not," says his biographer, "deal otherwise than importantly with anything that he touched, and his poems are in uncommon measure the expressions of contemplated emotion. He wished to get all life—passion, taste, motive—fully into that clear light of the intellect where he habitually dwelt, and where he alone felt himself at home, and to reason about it. In this home of his he was the most hospitable of hosts, and he impartially welcomed every one to it. He invited you there on every possible occasion, and asked nothing better than that you should reason with him, even if you reasoned against him."

Another feature of the number from a literary point of view is the first installment of Prof. Hjalmar Hjorth Boyesen's serial, "Social Strugglers," in which he begins to paint with considerable humor and cleverness the ingenious and energetic attempts of the *nouveaux riches* Bulkeleyes to get "into the swim." The little extra perspective which Professor Boyesen enjoys from the fact of his foreign point of view, together with his indubitably true perception of our American social fabric, fit him rarely for the task he has set himself.

## THE NEW ENGLAND MAGAZINE.

WE review in another column Rabbi Schindler's paper, "What is Nationalism?"

Nicholas Paine Gilman has a paper on "Profit-Sharing in the United States," in which he describes the well-known successful instances of co-operation in the N. O. Nelson Company, in the Peace Dale Manufactory, and the Pillsbury Mills, of which last THE REVIEW OF REVIEWS had something to say not long ago.

Mr. Gilman, who is a well-known writer and enthusiast on this subject, has not much that is new to tell, except the somewhat surprising extent to which profit-sharing is already practiced in this country. He affirms that there are about one hundred establishments using the system. "If any American citizen should desire, although at undue expense of time and trouble, to patronize only those industries in which profit-sharing is now practiced, he could satisfy a large number of his innumerable wants as a civilized man. . . . He could buy his flour, his butter, his cheese, his soap, candles and tobacco; he could purchase cotton and woolsens for cloth, or buy his clothing ready made; he could furnish his house with moldings, sashes and blinds, and with everything that it needs in the way of plumbing and brass and iron work; he could provide his family with shoes and slippers; he could get all his printing done in the best manner; he could take one of the best newspapers in the country and one of the leading magazines, and buy his books bearing the imprint of one of the most prominent publishing houses; his doors could be furnished with a Yale lock; he could buy stationery, paper, chemicals, drugs, oils, shovels and groceries of all kinds; he could patronize profit-sharing bankers

and probably he will soon be able to ride on a profit-sharing railway."

The *New England* adds its voice to the cry, which is constantly growing louder and more imperative, for "An Improved Highway System." Mr. E. P. Powell recites under that head the obstacles that the farmer makes to his prosperity by allowing the present make-shift roads to raise the cost of production of his wheat and corn to unprofitable proportions. He advises as rapid a movement as possible to the Telford or Macadam systems of road-making, and in the meantime the improvement of our present abominable dirt roads by means of proper drainage and dressing with gravel wide enough to allow space for two teams, thus obviating the destructive ruts. Model stone roads should at once be begun by every State, and a central Board of Engineers be created at each State capital to direct engineers in charge of whole counties for the better construction of dirt and graveled roads.

#### THE CHAUTAUQUAN.

EUGENE L. DIDIER, in an article concerning the female friends of Edgar Allan Poe, retells the story of his second love. After the death of his wife Poe was left desolate. Walking through the streets of Providence one night he saw a woman in a garden, and his poetic fancy was at once impressed. Three years later he met the lady, who proved to be Mrs. Sarah Helen Whitman. He at once fell in love with her, and his affections were reciprocated. Why they were never married has always remained an unexplained mystery. To the end of their lives they loved each other; but for some reason, known only to themselves, the lady refused to marry him.

Mr. Charles Barnard exhorts business and professional men to greater care with their bodies, and holds up to them for an example the athletes, whose patient training and sustained temperance result in such magnificent bodily development.

The magazine contains two very interesting descriptive articles, one on Havana, by James Knapp Reeves, and one on the great West, from California to St. Paul, by Fannie Barbour.

#### LIPPINCOTT'S.

THE September *Lippincott's* rejoices in the appellation of a "California Number," and things Pacific have full sway in it, beginning with a Californian novellette, "The Dooms-Woman," by a Californian authoress, Gertrude Atherton, and ending up with "The Topography of California," by W. C. Morrow.

Mr. H. De Young writes on "Californian Journalism," telling of the pioneer editors, Colton and Semple, who, in 1846, printed the *Californian* on Mexican cigarette paper, with a hand-press that boasted of no w's in its fonts. "The ingenious American was forced to make two v's serve for the missing letter. By the same irony of circumstances that was seen in all early California history, this newspaper, printed with Spanish type on Spanish paper with Spanish ink, was used to advocate the new American régime and to favor the pretensions of the Bear Flag party." California was the home of originality in journalistic methods. "The majority of the men who have left their impress on California journalism learned what they knew in a printing office; the hard practical school of a newspaper was their college; they had no leisure for broad culture, but the sweat of their brows acted as a mordant in fixing what they learned. They were far-seeing and filled with the spirit of enterprise which attempts everything and never knows failure. It is the greatest compliment to the men who founded and shaped

the California journalism of to-day that, though out of all touch with the East, they actually anticipated many of the changes and improvements made in New York, Philadelphia and Chicago during the last fifteen years. Before the overland railroad was known, and when the telegraph was not to be counted on for effective service over the Plains and the Sierras, illustrations were used freely in my own paper in the daily issues, and a special feature was made of the Sunday paper, which had a distinctive head. The *Chronicle* was the first daily newspaper in the country to issue what has now become so universal—a special Sunday number, of extra size, filled with letters, sketches, fiction and miscellaneous reading matter. This has now become so common that it is difficult for one to realize the hard fight made in many cities to establish Sunday newspapers."

#### MUNSEY'S.

MUNSEY'S MAGAZINE gives place to a short sketch of Andrew Carnegie, which is scarcely in the critical spirit, but rather catching to the eye, as furnishing a record of the canny Scotchman's wonderful rise into prosperity. "At ten he left his native Scotch town of Dumferline and came alone to America. Arrived there with a single sovereign in his pocket, he had walked the streets of New York for days vainly seeking employment. Thence he had gone to the Quaker City, where he had got work at firing a small stationary engine in a factory cellar. He left the cellar for a telegraph office as soon as he had mastered the geography of Pittsburgh well enough to deliver messages." The youngster persuaded the operator to teach him something of telegraphy, became a Pennsylvania Railroad operator, and at once came to the fore by inventing a new method of train dispatching. After that his rise was regular and rapid to his present position of head of the mammoth manufactories which bear his name, and to a fortune estimated at twenty millions. Mr. Carter H. Hepburn, his biographer, does not touch on the Homestead matter except to say that Mr. Carnegie has not received justice in the popular verdict. "It is not strange that after such a life of toil as his has been he should in his fifty-seventh year have laid the burden of business wholly aside. It is stated, and no doubt correctly, that the management of the corporation that bears his name is entirely in other hands."

Mr. John B. Blake treats the subject of Free Trade in America by selecting a pleiad of Free Traders—Col. William R. Morrison, Congressman Springer, Senator Carlisle, Colonel Watterson and Senator-elect Roger Q. Mills—and sketching their lives and political significance.

#### THE CALIFORNIAN ILLUSTRATED MAGAZINE.

THE *Californian Illustrated* has another excellent number—especially good when its youthful existence is considered—of which the most noteworthy article is Prof. Elliot Cones' in answer to the question, "Can Ghosts Be Photographed?" Whatever the more conservative reader may think of the subject, every one will agree that Dr. Cones has handled it in a most interesting and sensible manner. While he is sufficiently cautious and wary of the wrath of Psychical Researchers to state that he has no evidence that ghosts can't be photographed, he exploits a most exhaustive collection of so-called spirit photographs, and proves that they, at least, are all spurious—the work of tricksters and charlatans. There are capital half-tone reproductions of the more noted frauds, some of which men have seriously and reverently kept by them as indubitable proofs of immortality. "It is a matter," says Professor Cones, "of prepared plates, repeated exposures and

peculiar management of the lights and shades. Any one can do it who can catch a live sitter for the centerpiece, acquire a number of photographs or printed cuts of other people," and apply certain methods of technical manipulation. The writer exposes boldly and by name several of the famous "spirit photographers."

William Lawrence Merry writes about the financial aspects of the Nicaragua Canal, arguing strenuously against offering the stock in Europe. He thinks that in such a case England would get a controlling interest, would "boss" the canal, and that the Monroe doctrine would be shattered. He is enthusiastic over the monetary prospects, figuring it out that a gross revenue of sixteen millions will be incoming the second year. "The cost of operation and maintenance should not exceed one million dollars per annum under ordinary conditions. The interest on one hundred million dollar bonds will amount to three million dollars, and, deducting two million dollars per annum for sinking fund, there will remain ten per cent. per annum net revenue on the extreme cost of one hundred million dollars. The units of cost in the engineer's estimate are generally higher than the work can now be done for, especially as regards dredging, for which twenty to thirty cents per cubic yard is allowed. Machinery can now be produced which will do this work for one-fifth the estimated cost."

#### THE LAKE MAGAZINE.

THERE appears this month the second number of the *Lake Magazine*, a periodical published at Toronto, Canada. It is unpretentious in appearance, but within its sixty-five pages it has managed to incorporate a large amount of interesting and valuable matter. It is a welcome addition to current periodical literature.

The chief feature of the current number is an article on "The Future of Canada," by the Attorney-General of Nova Scotia. An extended review of this article will be found in another department.

There are two biographical sketches of very interesting Canadian personages, who are not so well known in the United States as they deserve to be. The first relates some of the marvelous deeds of prowess accomplished by Joseph

Montferrand, the Canadian athlete. This man was of Herculean mold, but he never abused his splendid powers and never became a professional pugilist. Born in 1802, he lived his sixty-two years of life in stormy days, when might was law, and his great might was always used on the side of right and justice.

The subject of the second sketch is Pauline Johnson, the Indian poetess. She is the daughter of a Mohawk chief and an Iroquois woman. Her parents were people of rare culture, and from them the daughter, now a woman advancing toward middle life, inherits her gift of expression. Though thus cultured and educated, her poetry retains the under note of savagery, and this sometimes bursts forth in almost cruel strength, as in her poem, "As Redmen Die." This poem contains sixty ten-syllable lines, and was composed in less than forty minutes, so intense was the fever of passion which inspired it.

Mr. J. L. Payne finds "A New Social Problem" in the fact that women are crowding into the masculine walks of life.

#### GODEY'S.

THE veteran *Godey's*, pioneer among American magazines, comes out for October resplendent in new cover and make-up generally. It is sixty-two years since Louis A. Godey founded the famous *Godey's Lady's Book*, which proved a vantage-ground on which so many then and since famous writers wielded their pens. The new magazine which has arisen from the ashes of its illustrious parent retains few ancestral traits except the distinguishing one of the colored fashion-plates, which in this initial number represent among other notabilities Mrs. Depew and Mrs. W. K. Vanderbilt. The literary *pièce de résistance* is a novelette by John Habberton, "Honey and Gall," which is announced as a "Companion" to "Helen's Babies," the inimitable piece of work which won that author his name. Mrs. Henry Ward Beecher conducts a "Home Department," and in this number Miss Mattie Sheridan writes on the subject of "The Next Lady of the White House." Well-selected poems and other short articles make *Godey's* quite attractive; delicate and suggestive half-tone illustrations are used with good effect throughout.

#### THE FRENCH REVIEWS.

##### THE REVUE DES DEUX MONDES.

IN the number for August 1 M. George Cogordan has an historical article on Cardinal Maury, based on the two volumes of his "Diplomatic Correspondence and Unpublished Memoirs," recently brought out at Lille by Mgr. Ricard. "Maury," the reviewer tells us, "was a priest of the eighteenth century, when the current idea of the clerical character was not an excessively austere one. The Church was a career like any other—the law or the army, for instance—with this difference, that promotion was not bought, and that a certificate of nobility was not an indispensable condition of taking orders. A man entered the Church without considering the necessity of any special vocation; all that was consulted were the *convenances* of fortune and family. For the younger sons of a great house the clerical career obviated some of the inconveniences attaching to the right of primogeniture. For *roturiers* it was a passage from the third rank in the State to the second. For a young man without means, or the support of powerful connections, but intellectually well endowed, and desirous of rising above mediocrity, it offered more attractive prospects than any other." Maury, a shoemaker's son from the neighborhood of Avignon,

certainly entered the Church as a means of getting on in the world, rather than from any other motive, and he certainly got what he wanted. He was not a great orator, but a clever speaker and skillful courtier, and was appointed Court preacher without much difficulty. He was not a literary man by instinct. He ceased writing when he had gained his immediate end—his election into the Academy. He was neither an observer nor a thinker. His correspondence is singularly deficient in general ideas, in broad views, in a comprehensive grasp of facts. Events and men interested him only so far as he could see, in the first, opportunities to seize or dangers to avoid—in the second, auxiliaries or opponents. He was, in some respects, the very type of a successful man. But success is not complete unless connected by the elevation that only comes with dignity of life and elevation of character. And character was precisely what Maury wanted. A courtier of Louis XVI, the Pope, and Napoleon, and Louis XVIII, in succession—he was faithful neither to persons nor to principles. The stone which marks his grave in the church of Santa-Maria in Valliale, at Rome, is without an inscription—by the express order of Pius VII. Perhaps, the reviewer concludes, the Pope was kinder to his

memory than the ecclesiastic who, by editing his *Memoirs*, has once more drawn public attention to him.

M. Eugène Guillaume writes on some recent discoveries in the Pantheon of Agrippa. A young French architect, M. Chedaune, has, by his researches, thrown much fresh light on this structure. He has discovered that the whole of the cupola was built in the time of Adrian, and that the only part of the building, if any, which can be attributed to Agrippa is the vestibule, which former observers had been inclined to regard as a later accretion. He has also solved various problems which have puzzled architects for centuries, but which, with their solution, will be readily intelligible only to the initiated.

M. Vicomte d'Avenel continues his "History of Prices," of which the present installment is headed "The Credit and Ruin of Capitalists in Ancient Times," and contains some interesting facts about the Jews and Lombards, as bankers, in the Middle Ages.

M. Ferdinand Brunetière contributes, as the sixth of his "Etudes sur le XVII<sup>e</sup> Siècle," an excellent paper on Bayle, the author of the once famous but now almost forgotten "Dictionnaire Historique et Critique," which may be said to be the precursor of all modern encyclopædias. His books, says M. Brunetière, are but series of digressions, each of which leads on to the next, almost at hazard, in the utmost confusion, and with no other limit to their production than the limits of Bayle's knowledge or the caprice of his fancy. "This man was born to tell us, in alphabetical order, everything that comes into his head, and this is why his principal work is a dictionary." The whole article reminds one of a historico-literary study by Mr. Saintsbury or Mr. Gosse.

M. Julien Decrais, in an article on "Foreign Immigration into England," gives a clear and vivid *aperçu* of the sweating system and its causes, and explaining in detail how it is fed by the constant incoming of pauper foreigners. But he has no conclusion to suggest except that strong measures will become necessary sooner or later, and that the only measure likely to be effectual is the total exclusion, by law, of such immigrants. Such a law, he says, is contrary to English traditions and instincts, but the force of circumstances, he thinks, will gradually change the direction of public opinion.

M. G. Valbert's contribution this month consists of a very laudatory review of "The Real Japan"—a book, whose author he describes as "the most cultured, learned and fortunate of journalists." The part of the book most interesting to M. Valbert is that dealing with the probable effect of Western influence on Japan, which he finds less complete and definite than Mr. Norman's brilliant descriptions of the surfaces of things. What will be the issue? Imported institutions are rarely in accordance with the traditions of a country—and the question is, which of them must go? It seems impossible to answer this at present.

In the mid-August number, M. Nourisson, of the *Institut de France*, writes on "The Library of Spinoza," making a recently discovered catalogue of that great thinker's books the text for a pleasant essay with much curious detail. M. Joseph Texte's paper on "Mrs. Browning's Philosophy" is noticed elsewhere, as also M. J. Fleury's on "The Crossing of the Channel Tunnel. Bridge or Ship." There remain besides M. A. Müntz's very technical article on "Phosphates in Agriculture," and the first installment of M. P. Gault's "Journey to Kharizm," in Central Asia, *viâ* Petro, Alexandrof and Khiva. French travels are usually picturesque and readable—when not too exclusively devoted to scientific detail—and this is no exception, but we have no space to quote from it.

## THE NOUVELLE REVUE.

IN the *Nouvelle Revue* for August, M. Halponin-Kan-nisski writes on "The Grand Duke Constantine as a Poet," and presents us with some specimens from his works rendered into French verse with the aid of M. Alfred Gassier. "The most prominent characteristic of the Grand Duke's work is the deep sympathy he shows for the lowly and unfortunate, the love of truth and justice which emphasizes every verse." . . . He asks somewhere, "What can the head create without the heart?" If sometimes the rough life of camps has made the poet's muse mute, it has furnished him, on the other hand, with a vast field of study, in which he did not think it beneath him to choose subjects for meditation. He puts into his poetical descriptions of the life of his regiment a great deal of freshness and spirit, and shows a sincere love for his comrades-in-arms and the humble private, whose soul he has been able to penetrate. There is a little poem, called "Death," which is truly a masterpiece of observation, grace and sincerity. It is a perfect picture of the soldier's inner life, of his needs and his suffering, and one wonders how any prince, let him be ever so much of a poet, could so far assimilate to himself the life of the lowly." . . .

Rear-Admiral Reveillière pleads, in an article the style of which recalls that of Victor Hugo's novels, for the development of the French navy and the works which are to make Paris a seaport. Ahmed Bey writes again on "Persian Society," treating, this time, of theatrical and other festivals. The dramatic history of Hassan and Hoseyn here described will be familiar to English readers from Matthew Arnold's article on "A Persian Passion Play." There is an article on "Marriage in the Japanese Middle Classes," by Motoyosi-Saizan, tutor at the Paris School of Oriental Languages; but so much has been written about Japan of late years, that most of it, though it has the advantage of being first-hand information, will not be new to English readers. The Japanese reason for dispensing with religious ceremonies at marriage is curious—it would be unlucky to call in the services of the priests who officiate at funerals. Mixed marriages, between a Japanese and a French woman or American, sometimes, though rarely, take place, and are not, as a rule, looked on with much favor, as a foreigner does not treat her parents-in-law with that extreme deference which is expected from a Japanese wife. The children of these marriages are called *ainoko*. They are very fair in complexion, with some color in their cheeks, and have "quite peculiar eyes, neither black nor blue." Their children are "usually very well-behaved," but it is difficult to bring them up in accordance with Japanese traditions.

There are, besides, an article by M. E. Watbled on "Jeddah and the Mecca Pilgrimages," a short one on the late Count Hübner, over the signature M. N. de R., and M. Edouard Fustin's "Jeunesse Grave," discussing the pessimism of the younger generation, and the gospel which M. Renan has to preach to them. M. Fustin thinks, in spite of all, that the possibilities of the old religion are by no means exhausted. It may be a selfish faith to believe that if you conduct yourself well and fulfill certain religious duties you will be sure of Paradise in the end—and the Church often teaches no more than this; yet what high hopes, what astounding devotion does religion, generously explained, make possible! "And if the day comes when philosophy no longer sustains us, and the excitement of action leaves us athirst, let us say to ourselves that we have not yet advanced far enough in life, and—being henceforth able to do so—simply appeal from M. Renan to the workman passing by with his little boy on his shoulder."

## POETRY AND ART.

### POETRY IN THE MAGAZINES.

#### Atalanta.

The Crown of the Year. Christian Burke.  
Atlantic Monthly.

Night After Night. Stuart Sterne.  
The Lost Colors. Elizabeth S. Phelps.  
To Oliver Wendell Holmes. J. G. Whittier.

#### Blackwood.

"Uno de Mille." Wallace Bruce.

#### Catholic World.

All in White. Henry Edward O'Keeffe.  
The Death of Björn. Geraldine O'Neill.

#### Century Magazine.

Out of Pompeii. W. W. Campbell.  
Columbia's Emblem. Edna D. Proctor.  
Two Poems. Anne Reeve Aldrich.  
Herbert Mapes. R. U. Johnson.  
The Sunset Thrush. Elizabeth Akers.

#### Chautauquan.

Loyalty. Frank Wolcott Hutt.  
The Fields of Stubble. Emma Playter Seabury.

#### Cosmopolitan.

September. D. C. Scott.  
Three Modes of Midnight. (Illus.) G. Pellon.  
Recollection. Anne R. Aldrich.  
Childless. Margaret S. Anderson.  
That Boy John. (Illus.) Fannie M. P. Dess.  
Ghosts. Graham R. Tomson.  
The Times. Ella W. Wilcox.

#### Girl's Own Paper.

Legend of the Edelweiss.  
The Legend of the Lost Princess. Helen Marion Burnside.  
Youth and Summer. Sydney Grey.

#### Good Words.

In the Lane. Mrs. Craik.  
A Song of Birds. Bessie Dill.

#### Harper's Magazine.

The Beggar's Word. (Illus.) T. D. English.  
A Heavenly Birthday. Louise C. Moulton.  
Bagatelle. (Illus.) T. B. Aldrich.  
A Gift Divine. Eleanor B. Caldwell.

#### Idler.

Love. (Illus.) Cynicus.

#### Lake Magazine.

That Eve Upon the Lake. Norah Laughner.  
Sea-Fog. Chancellor Rand.  
To the Lakes. William Wilfred Campbell.  
The Revery. W. A. Sherwood.

#### Leisure Hour.

The Rose of Glencrispisdale. Canon Wilton.  
To His Mistress' Eyebrow. Ellen T. Fowler.

#### Lippincott's Magazine.

To the Colorado Desert. Madge Morris.  
Litany of the Shrines. C. W. Stoddard.  
Booth in Hamlet. With Portrait. Flora M. Shearer.

In the Grand Cañon. Ina H. Coolbrith.

#### Longman's Magazine.

A Greeting. D. J. Robertson.  
Song. May Kendal.

#### Magazine of American History.

Columbus. Albert J. Rupp.  
Our Greatest Men. Thomas Mackellar.

#### Scribner's Magazine.

Sure. Anna C. Brackett.  
Her Last Word. Lizette W. Reese.  
Death at Daybreak. Anna R. Aldrich.

### POETRY.

IN the *Atlantic Monthly* for September appears Mr. Whittier's last poem, which was addressed to Dr. Oliver Wendell Holmes on his birthday, August 29. We quote the last four stanzas:

Thy hand, old friend! the service of our days,  
In differing moods and ways,  
May prove to those who follow in our train  
Not valueless nor vain.

Far off, and faint as echoes of a dream,  
The songs of boyhood seem,  
Yet on our autumn boughs, unflown with spring,  
The evening thrushes sing.

The hour draws near, however delayed and late,  
When at the Eternal Gate  
We leave the words and works we call our own,  
And lift void hands alone

For love to fill. Our nakedness of soul  
Brings to that Gate no toll;  
Giftless we come to Him, who all things gives,  
And live because He lives.

Mrs. Elizabeth Stuart Phelps, in the *Atlantic Monthly*, draws the moral from the story of the way in which Napier captured the Fortress of Cutchee. The Sixty-fourth had lost its colors in disgrace, and Napier addressed the regiment, ordered them to capture the fort, telling them:

Old is the tale, but read anew  
In every warring human heart.  
What rebel hours, what coward shame,  
Upon the aching memory start!  
To find the ordeal forfeited—  
What tears can teach the holy art?

Thou great Commander! leading on  
Through weakest darkness to strong light;  
By any anguish, give us back  
Our life's young standard, pure and bright.  
O fair, lost colors of the soul!  
For your sake storm we any height.

Thomas Bailey Aldrich's light fancy plays "Bagatelle" in the September *Harper's*, the second "game" being "a lyric to order." The poet deploras the fact that the order has found his muse not at home:

"When she is gone Depression sits  
Upon your servant's heart and wits,  
Invention, that had once some grace,  
Shivers beside the chimney-place;  
Thought wears an unaccustomed frown.  
All things go wrong, upstairs and down.  
My handmaid Fancy's face grows glum;  
I think each hour the girl will come  
To give me warning, so to speak—  
And lose her wages for the week!  
The nimble sprite that brings me rhyme—  
My Mercury, my apt, sublime  
Young Buttons—he sulks all the time.  
So matters go from bad to worse;  
No happy word slips down the verse  
Some other happy word to wed,  
Like jewels on a silken thread."

The *Century*, as usual, is strong in verse. Edna Dean Proctor sings the praise of "Columbia's Emblem" in spirited stanzas, of which we quote the last:

The rose may bloom for England,  
The lily for France unfold;  
Ireland may honor the shamrock,  
Scotland her thistle bold;  
But the shield of the great Republic,  
The glory of the West,  
Shall bear a stalk of the tasseled Corn,  
Of all our wealth the best.  
The arbutus and the goldenrod  
The heart of the North may cheer,  
And the mountain-laurel for Maryland  
Its royal clusters rear;  
And jasmine and magnolia  
The crest of the South adorn:  
But the wide Republic's emblem  
Is the bounteous, golden Corn!

## ART TOPICS.

THERE appears this month a new magazine of art, called *The Art Student*. It is edited by Mr. Ernest Knauff and is published in New York. The following paragraph quoted from the editorial page explains the purpose of the magazine: "The apology for the existence of this journal is that the editor began a series of papers upon the subject of 'Pen-Drawing for Photo-Engraving' and 'Free Hand-Drawing, a Primer,' in the *Art Amateur*, which the editor of that journal has seen fit to discontinue; but the author, having received letters from readers all over the country desiring their continuance, has determined to publish them himself."

From this introduction it will be seen that Mr. Knauff has a very distinct and practical purpose in view, and this first number of his magazine realizes that purpose with excellent good judgment. The little journal of sixteen double-column pages should prove a valuable addition to current art literature. It contains no rhapsodical art criticism, no vague "hints on art," but practical systematic lessons on drawing and illustrating. In short, it is an art teacher, edited by a man who not only loves his art, but is also clear-headed enough to be able to teach this art to beginners. The magazine contains neatly executed illustrations and practical designs for study.

The *Lake Magazine*, published in Toronto, Canada, broaches the interesting question of "Hindrances to Art in America," through the pen of W. A. Sherwood. He accuses photography, while admitting its value in many fields, of being responsible for the despicable condition into which portraiture has sunk, and in general finds that "there may be said to be three conditions that retard the development of art in America. The first, and of the greatest importance, is a fixed indifference to the universal principles of art. The uncertain condition of national character takes second place; and the third, which more particularly applies to Canada, but also affects the United States, is the hiding from view in secret chambers of the works of the great masters."

In the *Magazine of Art* Mr. Harry L. Tilly has the first part of an article on "Burmese Art." Speaking of the wood-carving, Mr. Tilly rejoices that "there are no schools of art to introduce a dead level of mediocrity; there are no contractors for art-ware to turn the workshop into a manufactory. Work is individual, and is never repeated; for each fresh piece, it is hoped, will surpass everything that has been done before. Finish of execution is not thought of much consequence, but general effect is aimed at. This is probably because the work is all made to be set up in the open air, where even teak does not last long exposed to sun and rain." The master-carver is the teacher, and to his pupils he is the best carver in Burmah; and the pupils, although they can be insolent enough to outsiders, are always respectfully attentive to their teacher.

## Temple Bar.

History and Poetry. C. F. Johnson.  
Sayonara. Kasumi.  
To One Dead. Mabel E. Wotton.

## Victorian Magazine.

The Angel of Eventide. (Illus.) A. Lamont.

## ART IN THE MAGAZINES.

## Art Amateur.

Landscape Sketching. A. L. Baldry.  
A Veteran Landscape Artist. (Illus.)  
Lesson in Figure Painting. Frank Fowler.  
Designing by Women. Florence E. Corey.

## Art Interchange.

Paul Wayland Bartlett, Sculptor.

## Art Journal.

Rambles in the Isle of Wight. II. (Illus.)  
M. B. Huish.  
Knives, Spoons and Forks. (Illus.) A. Vallance.  
The Salon of the Champ de Mars. (Illus.)  
C. Phillips.  
The Sheffield and Wolverhampton Art Museums. (Illus.) H. M. Cundall.  
"The Old Church, Bonchurch." Etching  
by Percy Robertson.

## Atalanta.

Lady Waterford's Drawings. (Illus.) II.  
Evelyn M. Woodward.

## Casell's Saturday Journal.

H. Stacy Marks at Home. (Illus.)

## Century Magazine.

Claude Monet. (Illus.) T. Robinson.  
Tintoretto. (Illus.) W. J. Stillman.

## Chautauquan.

Women Art Students in Paris. Susan H. Warner.

## Classical Picture Gallery.

Reproductions of "Esther Before Ahasuerus," by Paul Veronese; "Parnassus," by Raffaele, and ten others.

## Fortnightly Review.

Mulready. Lady Dilke.

## Frank Leslie's Popular Monthly.

With the Paris Art Students. (Illus.) C. K. Linson.

## Magazine of Art.

"Archimedes." Photogravure After Niccolò Barabino. (Illus.) Signora Linda Villari.

Burmese Art and Burmese Artists. I. (Illus.) Harry L. Tilly.

"Eliza Anne Linley (Mrs. Sheridan) and her Brother." Engraving After T. Gainsborough, R.A.

Copyright in Works of Fine Art: Considerations for a New Bill. Gilbert E. Samuel.

British Sculpture of the Year. (Illus.) Claude Phillips.

David Cox's "Vale of Clywd." (Illus.) James Orrock.

The Centaur. (Illus.) From the French of Maurice de Guérin. Charles Whibley.

## Outing.

The Ballade of the Yacht. Edward W. Bernard.

After the Decoys. Ernest McGaffey.

A Night in Camp. Isaac Ogden Rankin.

## Sunday at Home.

Sonner. John Ashkam.

True Little Hearts. Mrs. Henry Crewe.

## Temple Bar.

A Stroll through a Great Cruikshank Preserve. G. S. Layard.

## The Art Student.

Frontispiece. "The Sanctum Invaded," by E. J. Gregory, A.R.A.

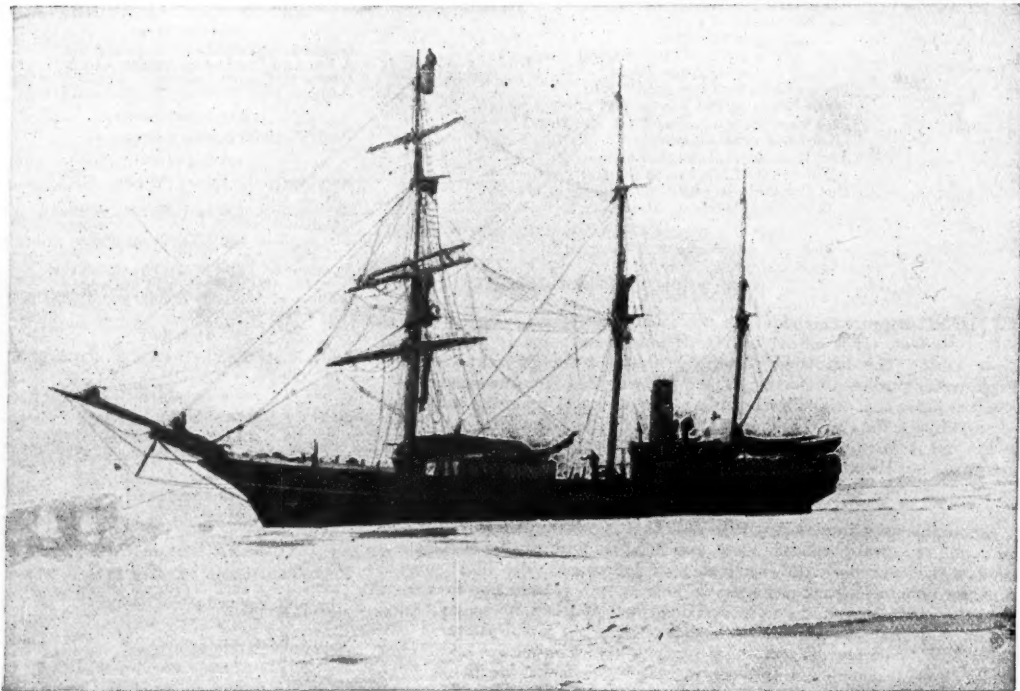
"Learning to Draw."

"Some Hints in the Study of Perspective."

## Westminster Review.

A New Phase of Art. S. Dewey.

## THE NEW BOOKS.



By permission from Dr. Keely's "Voyage of the Kite." Copyrighted

THE "KITE" IN MELVILLE BAY.

### THE VOYAGE OF THE "KITE."

THE month of September has brought us two very pleasant additions to our knowledge of the frozen regions beyond the Arctic circle. One came in the first week of the month in the form of a narrative of the voyage of the *Kite*, written by Dr. Robert N. Keely, of Philadelphia, with the assistance of Dr. G. G. Davis and Mr. W. H. Burk, all of whom participated in the expedition sent out by the Academy of Natural Sciences of Philadelphia to accompany Lieutenant Peary. The second pleasant piece of information came in the second week of September in the form of a dispatch from St. Johns, Newfoundland, announcing the return of the steamer *Kite* from its second trip in Lieutenant Peary's interest to McCormick Bay, with the gallant Lieutenant and his devoted wife, and the other members of the expedition, with one unfortunate exception, all safe on board. The dispatch further informed us that Lieutenant Peary had been highly successful in attaining the object of his expedition, and that as a result of his bold and original yet comparatively simple plan of exploration, much precise knowledge will be added to the world's present stock concerning the heretofore vague outlines of the northern coast of Greenland.

Dr. Burk, who writes the preface to Dr. Keely's volume, says: "At a time when the whole country is interested in the efforts to rescue the little band of daring explorers who have risked their lives in the cause of science, everything that relates to their journey possesses value, particularly when it is told by one familiar with the members and with the circumstances surrounding their journey to the north. The sentimental interest relating to their fate is scarcely less than was felt concerning that of Sir John Franklin. In the one case it was the sympathy for a devoted wife which caused expedition after expedition to be sent out in search of her courageous husband. In this case another devoted wife refused to leave her husband's side, but has faced the terrors of an Arctic winter with him, and it is to rescue and relieve her that the sympathy of the people has been awakened. The relief expedition has the prayers of a nation that its quest may be successful."

The book had scarcely made its way from the press to the market when the welcome news came that the relief expedition had indeed been wholly successful. We may confidently expect, therefore, a still more elaborate book

from Lieutenant Peary. But his narrative will in no wise lessen the value of Dr. Keely's. The two books will rather be inseparable companions, and they will deserve and hold a high place in the fascinating literature of polar exploration.

The Newfoundland sealing steamer *Kite* sailed from Brooklyn, N. Y., on June 6, 1891, having been chartered by the Philadelphia Academy of Natural Sciences for a summer trip to McCormick Bay, on the west coast of Greenland, at a latitude of nearly 78 degrees north. She had on board two parties or expeditions, closely related to one another, and both under the direction of Lieutenant Peary. One of these, which was the Lieutenant's own especial party, was entitled "The North Greenland Expe-

north to Cape Farewell is one vast sheet, the product of centuries of snow storms. This ice sheet is comparatively level, the inequalities of the mountains and valleys being almost entirely obliterated by the uniform coating of ice. Only the gradual rise of the land, from the level of the sea to an altitude of about six thousand feet in the interior, is preserved. Here and there, in the interior, mountain peaks push their way through the enormous blanket of snow and ice; but except for these landmarks the surface is an almost level plain. Across this surface Lieutenant Peary made his way due east for about one hundred miles. The journey, though made under great difficulties, was without danger or extraordinary fatigue, and served to confirm him in his belief in the correctness of a theory



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UPERNAVIK.

dition of 1891-92." The other was an accompanying party representing the Philadelphia Academy of Natural Sciences and headed by Professor Angelo Heilprin. It took the name of "The West Greenland Expedition of 1891." The nature and purpose of both expeditions will more readily be understood when something is told of Lieutenant Peary and his plans and theories. We quote our information from Dr. Keely's first chapter.

"In 1886, Lieutenant Robert E. Peary, of the engineering department of the United States Navy, having secured leave of absence, took passage on the steamer *Falcon* from St. Johns, Newfoundland, to Disko, in Greenland. The *Falcon* was bound on a whaling trip to Lancaster Sound, at the head of Baffin's Bay, but her captain agreed to put the Lieutenant ashore at Disko and call for him on his return voyage in the fall. Lieutenant Peary desired to examine the unknown interior of Greenland, and took this means of reaching his destination. In due time he landed and made preparations for his journey. With only a single companion—a Danish officer, who, when the Eskimos refused, had volunteered to accompany him—the Lieutenant scaled the steep cliffs which everywhere separate the known from the unknown land in Greenland, and set his foot on the mysterious ice-cap.

"All Greenland, as far as it has been explored, with the exception of a strip bordering on the coast, is one vast glacier. What are called glaciers on its shores are merely tongues of ice pushed out into the ocean by the great weight of a continent of ice behind it. From the extreme

which he had formed. *This theory, in brief, was that the true way to solve the many problems which Greenland offers to geographers, and at the same time reach the most northern point attainable by man, was to journey overland on its frozen surface, instead of attempting to work one's way northward along the shores.*

"It was several years after this first exploration that an opportunity offered to definitely prove his theory. In the meantime Nansen had succeeded in crossing the continent from east to west, although at a point below the Arctic circle. The report of the condition of the interior by this explorer agreed with what was found by Peary. A comparatively smooth ice-cap covered the entire breadth of Greenland, at least at that point, and there was every reason to suppose that the same condition prevailed still farther north.

"It is not necessary to detail the modifications which were made of the original plan projected by Lieutenant Peary. His aim was to attain the most northern point yet reached by man. This was 83° 24' north latitude, and was made by Lockwood and Brainard in 1882.

"To do so he required several things: First, he needed to be landed at a point as far north as possible, from which an expedition could start; then he must winter in this locality, so as to take advantage of the earliest possible opportunity to start on his northward journey; he had so to arrange matters as to make such "caches" of food and provisions in the fall of the year as would obviate the necessity of carrying with him all the supplies



From Dr. Keely's "Voyage of the Kite." Copyrighted.

KEELY. BURK. KINEALY. GIBSON.  
IN ARCTIC ATTIRE.

that might be necessary for the journey; finally, he must provide some means of retreat to a civilized settlement, whence he could carry back his party, together with any records of discoveries that he might make.

"To the expedition he was willing to contribute his private fortune, but more would be required. In order to prosecute his researches he needed, besides, the public support of some distinguished institution and leave of absence from the government.

"Government aid was out of the question. The sad result of the Greely expedition had been too recently announced to warrant any hope of help from that quarter. The Lieutenant, after several rebuffs, lectured before the American Geographical Society of New York and the Academy of Natural Sciences of Philadelphia. He enlisted the sympathy of and received such substantial support from these bodies that the expedition was finally sent under the auspices of the last-named institution. The desired leave of absence was obtained, and friends of the Lieutenant and the academy provided the funds.

"It would be difficult, if not altogether unnecessary, to explain how the original plan of Lieutenant Peary to reach his desired point and there deposit the supplies he would need was modified. Eventually it was determined to send out an exploring expedition by the Academy of Natural Sciences. This expedition was to charter a ship, carry Lieutenant Peary, his party, and such material as he deemed necessary, and land them on or about the shores of Whale Sound or Inglefield Gulf, in latitude 75° north, and there leave them. On the return voyage the Academy party, according as time and opportunity permitted, proposed to make investigations of the land and its natural history, and bring back such specimens and information as might be of value to the academy. The supplies for the proposed inland journey and the means of returning to civilization were to be provided by the Lieutenant himself. These included a supply of provisions sufficient to last his party, after the landing had been made, for at least eighteen months, exclusive of the fresh meats which he might obtain on the voyage or at his camp. A portion of the ship's supply of coal was also to be left with him, and, besides this, building material sufficient to construct a small house was carried, together with two large whale-boats, fitted for dragging over the

ice, rowing, and sailing, in which the retreat of the party was to be attempted in the summer of 1892. He had also a full supply of scientific instruments, snowshoes, implements for hunting, etc., and warm clothing. He had hoped to supplement his supplies by the obtaining of Eskimo guides, dogs and sledges at Godhavn. In this he was disappointed, as were also his expectations, to some extent, in the supply of fresh meat. Otherwise all that he desired was taken to McCormick Bay and left on its shores.

"The leader of what is generally known as the Peary Expedition adopted the title of the North Greenland Expedition of 1891-92. The Academy party, therefore, distinguished itself as the West Greenland Expedition of 1891. Both expeditions were under the command of Lieutenant Peary until he left the vessel. Later, the West Greenland Expedition was in charge of Prof. Angelo Heilprin. The personnel was as follows:

"Lieutenant R. E. Peary, the commander of the North Greenland Expedition, is a native of Pennsylvania, but has long been a resident of the State of Maine. He is about forty years of age, and spare built but hardy. He occupies in the government service the position of civil engineer, being attached to the Navy Department with the rank of lieutenant.

"His wife, Mrs. Josephine Diebitsch Peary, was a resident of Washington, D. C., and is a member of a well-known family of that city. She accompanied her husband on his perilous journey, and has remained over winter at the northern headquarters. She is probably the first white woman to winter in such a high latitude."

The other members of the North Greenland Expedition were Langdon Gibson, of Flushing, Long Island; Eivard Astrup, a young Norwegian; Dr. F. A. Cook, of Pennsylvania; John T. Verhoeff, of Louisville, Ky., and Matthew Hensen, a young colored man who had accompanied Lieutenant Peary in his travels in Central America. All these members of the expedition have now returned in safety except Mr. Verhoeff, who perished, as is supposed, by falling over a precipice.

The West Greenland, or the Academy's Expedition, was composed chiefly of a little group of young scientists—Professor Heilprin, the curator of the Academy, being the



From Dr. Keely's "Voyage of the Kite." Copyrighted.

YOUNG ESKIMO GIRLS AND NATIVE HUT.

leader, with Professors B. Sharp and J. F. Holt of Philadelphia, as zoologists, Dr. William E. Hughes as ornithologist, Mr. Levi W. Mengell as entomologist, Dr. W. H. Burk as botanist, Dr. R. N. Keely, Jr., as surgeon, Mr. A. C. Kenealy as special correspondent, and Mr. Frazer Ashurst of Philadelphia as an adventurous young traveler.

The *Kite*, as we have said, left New York on June 6, took on coal at Sydney, Cape Breton, left that place on June 12, and passed Belle Isle, headed straight for Greenland, the first sight of which was had on June 23. The party paused and visited the town of Godhavn, with its 150 inhabitants, all of whom are Eskimos except the handful of Danish officials and their families. From Godhavn the *Kite* proceeded to Upernavik, which is in latitude 72° 40', and is practically the farthest north of the settlements that are under Danish control. Then the *Kite* had its experience of the Melville Bay ice-pack, through which it struggled very painfully, meanwhile allowing the members of the expedition an excellent chance to study arctic conditions of water, ice, land and animal life. Next came the rounding of Cape York and interesting experiences in that vicinity, together with the selection of Lieutenant Peary's camp in McCormick Bay. Materials had been taken for a house for the Peary party to winter in, and after remaining in McCormick Bay six days, the *Kite* and the Academy party—that is, Professor Heilprin, Dr. Keely and their companions—bade farewell to Lieutenant and Mrs. Peary and the North Greenland group, and steamed out of Melville Bay to return southward by leisurely stages, pausing at various points on the Greenland coast and securing many interesting archaeological, ethnological and scientific objects, and acquiring much knowledge concerning the manner and life of the hardy Eskimos.

It was Lieutenant Peary's plan to make some brief excursions and such scientific observations as were possible through the autumn and winter, and then in the following spring, when the brief arctic summer was beginning, to make a rapid sledge journey over the ice-cap, to the most northerly coast of Greenland. As the newspapers have now informed us, he succeeded in accomplishing this bold task. On May 15, 1892, Lieutenant Peary and Dr. Astrup started on the inland ice trip to the far north, and on July 4 reached a great bay some seven hundred miles from the camp in McCormick's Bay. In honor of the day they named this far northerly body of water "Independence Bay." Meanwhile Mrs. Peary remained at the McCormick's Bay Camp, the Lieutenant being absent some ninety days upon the inland trip. The *Kite* has made another trip to McCormick's Bay this summer to relieve the expedition, and all members are back again in health and safety.

The Academy's Expedition of 1891 was absent only three months, but its members were alert and made the most of their opportunities. Dr. Keely has traveled in other remote nooks of the world, and is a trained observer. He writes in a very attractive narrative style, and his volume is one that adds both valuably and agreeably to our knowledge of the landscape and the human inhabitants of the Greenland coast. It is such a book as will delight every intelligent and healthy boy. Nothing in the nature of collateral reading or study could do more to make the school study of geography profitable, than just such a narrative as Dr. Keely has here given us.

\*In Arctic Seas. A narrative of the voyage of the *Kite* with Peary to North Greenland. By Robert N. Keely, Jr., M.D., and G. G. Davis, A.M. Octavo, pp. 215. Philadelphia: Edward Stern & Co. \$1.50.

## RECENT AMERICAN AND ENGLISH PUBLICATIONS.

### AMERICAN HISTORY, GEOGRAPHY AND EXPLORATION.

The United States: A History. By John Clark Ridpath, LL.D. Revised and enlarged. Octavo, pp. 789. New York: The United States History Company. \$3.75.

John Clark Ridpath's History of the United States has for some twenty years held a favorite place in the libraries of average American citizens—farmers and mechanics as well as business and professional men. The volume has been revised and considerably enlarged and is now in the market in a so-called "Columbus Edition." It is a truthful and well-written narrative of the historical progress of our country from its discovery down to the middle of President Harrison's administration, with statistical appendices based upon the census of 1890. The chapter covering the administrative period of President Grover Cleveland is very full, and a *resume* apparently quite free from partisan bias.

America: Its Geographical History, 1492-1892. By Walter B. Scaife, Ph.D. Octavo, pp. 176. Baltimore: The Johns Hopkins Press.

The most timely and important historical work that comes to us this month is Dr. Walter B. Scaife's history of American geographical development. If one would realize how little Columbus and his contemporaries knew as to the form and extent of the New World, Dr. Scaife's chapter on the Development of the Atlantic Coast in the consciousness of Europe will answer the query. The volume appears in the series of extra volumes accompanying the Johns Hopkins Studies in Historical and Political Science, and it contains in revised form a course of lectures given by Dr. Scaife to the post-graduate men of the historical department of that University last year. It deals, first, with the development of the Atlantic coast geography; second, the development of the Pacific coast geography; third, the geography of the interior and polar regions; fourth, historical notes on certain geographical names; fifth, the development of American National and State boundaries, and sixth, the geographical work of the American

government. An elaborate supplement discusses the knowledge that early Spanish discoverers had of the Mississippi. This volume is a most important addition to the literature of American historical investigation. Dr. Scaife, who was for several years a special historical student in the Johns Hopkins, went subsequently to the University of Vienna, where he was the first American student who has ever taken the degree of Doctor of Philosophy in his lines of study. His historical and geographical researches have been prosecuted in the best libraries of Europe and America, with results that entitle him to high rank in our young school of American historical scholars.

Collections of the State Historical Society of Wisconsin. Edited and annotated by Reuben Gold Thwaites. Vol. XII. Octavo, pp. 518. Madison, Wis.: Published by the Society.

Many another State in the Union might well learn from Wisconsin what great things a State Historical Society may achieve if it will but rise to the measure of its opportunities and possibilities. The Wisconsin Historical Society has assembled at Madison one of the most inspiring libraries in America; and this has been accomplished not so much by the expenditure of large sums of money as by the rare intelligence and assiduity of the men who have composed the State Historical Society and have acted as its officers and librarians. In several special fields of American history this library is the best in the country; so that Eastern investigators must needs go to Madison to complete their researches. The society has not only rendered priceless services in its work of collecting and preserving historical materials, but it has also prosecuted special historical inquiries and published the results in a series of volumes of great value. The new volume of "Wisconsin Historical Collections" now before us is admirable in the pertinence and the variety of its contents. It is at once scholarly and accurate in its character, and also attractive and popular in its interest. It opens with a memoir—by Reuben G. Thwaites, the corresponding secretary of the society—of Mr. Lyman C. Draper, to whom more than to any other man the Wisconsin Historical Society owes the extraordinary value of

its collections. For thirty or forty years Dr. Draper was a collector of early Northwestern lore in the form of narratives of *voyageurs* and pioneers, Indian chiefs and frontiersmen generally. The solidest part of the present volume is a hundred pages or more of papers edited from the Canadian archives belonging to the period 1767-1814, and relating chiefly to Wisconsin and Minnesota. There is a paper upon the Black-Hawk war and several interesting contributions relating to early Wisconsin history. The most timely study is one by Miss Kate A. Everest, M.A., who is a fellow in history in the State University at Madison, and who has, under the joint auspices of the University's historical department and the State Historical Society, been prosecuting a study into the large German element of the population of Wisconsin. Her chapter is one of great interest, showing as it does how at one time leading Germans had hoped, with some confidence, to make Wisconsin a German rather than an English speaking State. Maps and diagrams show graphically the distribution of German population throughout Wisconsin. In the same line of investigation Mr. John Lachsinger has contributed an entertaining study upon the planting of a Swiss colony at New Glarus, Wis. Such are some of the valuable contents which make this volume a genuine contribution to American historical literature.

Rand, McNally & Co.'s Indexed Atlas of the World.  
Chicago: Rand, McNally & Co. Pp. 581.

It is appropriate that in this connection, following a notice of Dr. Scaife's learned essays in American historical geography, the Wisconsin papers dealing with many topics of past and present historical development in the Northwest, and Mr. Ridpath's patriotic narrative of the whole period of our historical life on this American continent, that we should give very prominent mention to what is perhaps the greatest attempt at an American geographical atlas that has yet been made. While Rand, McNally & Co.'s enormous volume deals with the whole world, its treatment of the United States is naturally very much more elaborate than its presentation of other countries. Its publishers declare that they have adhered to the rule that geography and history are twin sisters, which cannot be separated without injury to each of them. They have accordingly printed in connection with each map an enormous amount of historical, descriptive and statistical material. The maps are newly drawn and remarkably minute. This is particularly true of the great maps of the separate States of the Union, upon which the smallest cross-roads village and country post-office is faithfully presented. The most valuable new feature, perhaps, is the series of great detailed maps of the principal cities of the United States. The size of the page is fifteen by twenty-two inches, and when it is explained that great double-page maps are given to each of such cities as New York, Brooklyn, Philadelphia, Baltimore, Chicago and St. Louis, and that full pages are given to smaller cities like Louisville, Detroit or Buffalo, the extraordinary usefulness of the atlas will at once be perceived. Accompanying each State, moreover, one finds an elaborate list of transportation routes and a full alphabetical list of all townships, post-offices and localities. The general maps of the various countries of the world are newly drawn from the most reliable sources upon an elaborate scale, and the general information upon the history and production, as well as the population and other statistical details, is astonishingly diverse and complete. This atlas is certainly a wonderful production.

Maryland's Attitude in the Struggle for Canada. By J. William Black, Ph.D. Paper, 8vo, pp. 73. Baltimore: The Johns Hopkins Press. 50 cents.

In the regular series of Johns Hopkins Studies in Historical and Political Science, the latest monograph is by Mr. William Black, who has recently received a Doctor's degree in the University department of history. Dr. Black has been happy in his theme, for his subject is at once a special and a general one. He has made scholarly use of the Maryland archives, and has also held a broad conception of the struggle between the English and the French for the possession of the Northwestern continent. He has succeeded in writing an attractive and readable narrative, covering the events of the quarter-century preceding our Revolutionary struggle from the point of view of the proprietary colony of Maryland. This monograph is another of the especially timely studies in American historical development.

Recent Archaeological Explorations in the Valley of the Delaware. By Charles C. Abbott, M.D. Octavo, pp. 30. Boston: Ginn & Co. \$1.50.

From the University of Pennsylvania, in the University series of monographs in Philology, Literature and Archaeology there comes to us a bright and readable report by Dr. Charles C. Abbott, curator of the Museum of American Archaeology, of his recent archaeological explorations in the valley of the Delaware. The monograph is full of fresh information upon the Indian relics, and the remains of pre-historic men, in that par-

ticular part of the country. Dr. Abbott makes his essay on the primeval peoples of the Delaware Valley as palatable as Miss Everest makes her narrative of the recent settlement of the Germans in Wisconsin.

#### POLITICS, ECONOMICS, AND SOCIOLOGY.

The Economy of High Wages. By J. Schoenhof. 12mo, pp. 431. New York: G. P. Putnam's Sons. \$1.50.

Mr. Jacob Schoenhof has for some years been an industrious collector and compiler of statistics, the principal object of his efforts being to make a series of cases against the American protective tariff. Under Mr. Cleveland's administration Mr. Schoenhof held a roving commission from the Department of State to examine into the economy of production and the state of technical education in Europe. This commission was revoked upon the incoming of the present administration. Mr. Schoenhof's studies have, however, had real merit and value. His main effort has been to show that intelligence, inventiveness, and a high moral and social standard make high wages, because they add enormously to the actual producing capacity of the workman. He would affirm that American industrial wage-earners are entitled to high pay, because they actually produce enough more than the European laborer to cover fully the difference in time-wages. His facts are largely sustained by the impartial investigations recently made by our Department of Labor at Washington, and they deserve a wide and attentive study. This book is important, because it is based upon a large industrial education in Europe. We are inclined to regard it as the most formidable attack which has been made upon the American protection system in any quarter since the formulation of the McKinley tariff.

What Are the Facts? Protection and Reciprocity Illustrated. By Fletcher W. Hewes and William McKinley, Jr. Paper, 8vo, pp. 126. New York: Henry F. Clark, 70 Fifth Ave. \$1.50.

Mr. McKinley himself has lent his co-operation to Mr. Fletcher W. Hewes in the preparation of a little work entitled "Protection and Reciprocity Illustrated." The book is full of charts, and tables graphically presented and printed in colors, intended to illustrate and maintain the protective theory. It is arranged for the readiest reference, and will doubtless be in much demand by Republican campaign speakers. Much of its statistical information would be valuable even to those repudiating its spirit and its conclusions.

Political Economy for American Youth. By Jacob Harris Patton, Ph.D. 12mo, pp. 297. New York: A. Lovell & Co. \$1.

Dr. J. H. Patton has prepared a new text-book of political economy, "written from an American standpoint." The volume is largely devoted to a defense of the theory and working of American protection, this being its central and pivotal doctrine. It is simply and clearly written, and follows the reasoning of Carey, Kelly, Thompson, and the Pennsylvania school in general.

The Tariff: What it Is and What it Does. By S. E. Moffett. 12mo, pp. 112. Washington: Potomac Publishing Co.

This little work on the tariff is of California origin and is a reprint of the series of papers written for the *San Francisco Examiner*. It is an out-and-out free-trade tract.

The Case Against Bimetallism. By Robert Giffen. 12mo, pp. 254. New York: Macmillan & Co. \$2.

Most of the English economists of repute are gold monometallists, but the leading exponent of these doctrines is Mr. Robert Giffen, the eminent statistician of the English Board of Trade, and the brightest luminary of the Royal Statistical Society. Mr. Giffen has published numerous important articles since 1879 upon different phases and aspects of the bimetallic controversy, and these are now re-edited and collected in a volume, apropos of the expected early meeting of the International Silver Conference. Mr. Giffen believes in the least possible governmental interference with the mechanism of money and banking, preferring to trust to the experience and sagacity of the business world. He has always stoutly held that bimetallicism is a physical impossibility. He believes that no possible amount of bolstering up through international agreements and legal-tender enactments can, for any protracted period, keep gold and silver at a fixed ratio of price in the open markets of the world. Mr. Giffen handles all statistics with great force and lucidity, and his opinions and demonstrations always deserve respect. But it seems to us that, in this bimetallic controversy, he has not been quite tolerant enough of the opinions of the leading advocates of an international double standard to judge their arguments impartially.

**Sinking Funds.** By Edward A. Ross, Ph.D. Paper, 8vo, pp. 106. Baltimore: American Economic Association. \$1.

Dr. Edward A. Ross, lately Fellow in Political Economy at the Johns Hopkins University, who has just now entered upon his new duties as Associate Professor of Political Economy and Finance in Cornell University, gives evidence in this monograph upon Sinking Funds of a remarkably clear and strong grasp upon some of the most intricate problems in public finance. He reviews carefully the experience of England and America in managing the gradual extinguishment of their public debt through different processes of amortization—processes known to financiers under the general term "sinking funds." The little volume might have had a still larger usefulness if it had contained some additional chapters upon the practical and theoretical management of municipal sinking fund.

**Dictionary of Political Economy.** By R. H. Inglis Palgrave, F. R. S. Third Part. Paper, 8vo, pp. 128. New York: Macmillan & Co. \$1.

Part III. of Mr. R. H. Inglis Palgrave's Political Economy Dictionary is fully equal in interest and value to the two preceding parts. Each part consists arbitrarily of 128 pages; and although a considerable period elapses between the appearance of the successive portions, the parts begin and end with broken articles. This third part includes a large number of topics under the letter C between Ch and Co. The last topic in it is, "Conciliation, Boards of;" but alas! when one turns to read the article on this exceedingly timely topic, he finds only seven lines, and he must wait several months for the next part in order to get the body of the article. This Part III. includes articles upon Chambers of Agriculture and Commerce, Charity Organization and State Charity, Children's Labor, Christian Socialism, Clearing Houses, Coinage, Colonies, Combinations, Commerce Communism, Companies, Competition and numerous other important economic topics, with brief personal sketches of Chevalier, Cobden, Colwell, Comte, and various other deceased economists. The articles are especially valuable, because they are written by economists of reputation and are signed.

**The Theory of the State.** By J. K. Bluntschli. Second edition. 12mo, pp. 575. New York: Macmillan & Co. \$3.

Many students who have used Dr. Bluntschli's work upon the theory of the State, in its original German form, have wished that it might be published in a careful English translation, and they may well feel some sense of gratitude to the group of young Oxford historical scholars who have executed a trustworthy and adequate translation. In their preface they describe Bluntschli's work as an attempt to do for the European State what Aristotle accomplished for the Hellenic. This book is something of a necessity to the student of modern institutional history and general political science.

#### EDUCATION AND TEXT-BOOKS.

**History of Modern Education.** By Samuel G. Williams, Ph.D. 12mo, pp. 395. Syracuse: C. W. Bardeen. \$1.50.

The title of this volume can scarcely suggest the rich and varied interest of the materials which it includes. It sums up for us the story of educational methods and systems in all countries from the middle ages to our own time, with sketches of many prominent educational leaders, their theories and their contributions to educational progress. Dr. Williams is the professor of the science and art of teaching in Cornell University, and this work is the outgrowth of his lecture courses.

**University Extension No. 1.** Edited by George F. James, M.A. Octavo, pp. 321. New York: Macmillan & Co. \$1.75.

The great progress that the University Extension movement has already made in the United States can probably be appreciated by no other means so readily as by an examination of the first bound volume of the serial publication entitled "University Extension." This volume is issued as a Handbook of University Extension No. 1, and is edited by Mr. Geo. F. James, general secretary of the American Society for the Extension of University Teaching.

**The Art of Poetry.** By Albert S. Cook. 12mo, pp. 320. Boston: Ginn & Co. \$1.25.

The admirable manner in which the university professors are now preparing materials to aid students in the critical study of literature is well exemplified in this piece of schol-

arly editing and annotating. Prof. Albert S. Cook of Yale has brought together three famous poems upon the art of poetry. The first, by the Latin poet Horace; the second, by Vida, an Italian poet of the Renaissance period, who wrote, however, in Latin rather than Italian; and the third, the French poet Boileau. The three poems are printed in the original languages and also in the standard English translations of Howes, Pitt and Soame. Professor Cook has supplied abundant notes and references.

**A Companion to the Iliad for English Readers.** By Walter Leaf, Litt.D. 12mo, pp. 411. New York: Macmillan & Co. \$1.

Another equally admirable and far more elaborate volume illustrating this new tendency to provide adequate scholarly helps for the student, is Mr. Walter Leaf's Companion to the Iliad. Mr. Leaf has done excellent work in editing Greek texts, and was associated with Mr. Andrew Lang and Mr. Ernest Myers in preparing the English prose translation of the Iliad. The present volume contains an extended introduction, which will add greatly to the general knowledge and interest of the student who approaches the reading of Homer. This is followed by running comments, historical, archaeological, literary and critical, upon successive points in the twenty-four books of the Iliad, which might otherwise not be clearly understood or fully appreciated by the student. Certainly every American teacher of Greek will find it advantageous to use this volume, and many of them will have pleasure in recommending it to their pupils.

**The Beginner's American History.** Dr. D. H. Montgomery. 12mo, pp. 324. Boston: Ginn & Co. 70 cents.

The children of the rising generation can have no excuse for ignorance of the principal facts in the history of their country, for the recent text-books have been made particularly readable and alluring. The latest of these, Mr. Montgomery's "Beginner's American History," is full of plans, maps and sketchy little illustrations, which make it very attractive. One of its best qualities is its appreciation of the fact that our real history has included many things beside our political annals. Thus nothing could be better in its way than the chapter about Professor Morse. The whole book is based upon the principle that children are interested in personality and will most certainly group facts about heroes. And so we have as chapter heads the names of twenty-nine men, beginning with Columbus and ending with Abraham Lincoln.

**A Greek Grammar.** By William W. Goodwin. Revised and Enlarged. 12mo, pp. 451. Boston: Ginn & Co. \$1.65.

It used to be thought that the young student of Latin and Greek must first learn his grammar, after which, if time permitted, he might be allowed to try to learn somewhat of the reading and writing of those two formidable old languages. Nowadays the best teachers believe that the best way to learn Latin and Greek is to go directly into the literature, after the least possible study of grammatical forms. The details of grammar are to be learned in connection with points that actually arise in the reading. This more rational use of Greek grammar leads to the enlargement and improvement of the text-books. Professor Goodwin's new and enlarged edition of his admirable Greek grammar is a good instance of the enlightened adaptation of such a book to the requirements of the best modern systems of teaching.

**Phonetic Shorthand. A Manual for the Use of Schools and Private Students.** By William W. Osgoodby. Fifth edition. 12mo, pp. 118. Rochester, N. Y.: W. W. Osgoodby. \$1.50.

Young persons desirous of becoming competent shorthand writers will find in this manual a most thorough and satisfactory guide to the acquisition of the art. Mr. Osgoodby has been a shorthand writer for nearly forty years, and his book is a marvel of simplicity and compactness. His system is entirely devoid of all those impracticable devices invented by theoretical authors of works on shorthand, which are so attractive to the novice, but so utterly useless in practical work.

**Macmillan's Shorter Latin Course.** By A. M. Cook, M.A. 12mo, pp. 218. New York: Macmillan & Co. 40 cents.

**Cæsar's Helvetian War.** Adapted to the use of beginners. By W. Welch, M.A. New edition. 16mo, pp. 126. New York: Macmillan & Co. 40 cents.

From the press of Macmillan & Co. come two small books of first-rate value for beginners in Latin. The one is a first

book in Latin, well adapted for use in high schools, and the other is an Americanized edition of a popular little English arrangement of Caesar's account of the Helvetian War.

#### JUVENILE.

**The Wild Pigs.** A Story for Little People. By Gerald Young. 12mo, pp. 131. New York: Macmillan & Co. \$1.25.

"The Wild Pigs" is a very humorous and amusing story for little people, and in its literary quality is so good that it may well be recommended to the most fastidious households. Its illustrations are numerous and well drawn.

#### RELIGION AND PHILOSOPHY.

**An Introduction to the Study of the Books of the New Testament.** By John H. Kerr, A.M. 12mo, pp. 353. New York: Fleming H. Revell Co. \$1.50.

Mr. Kerr is the pastor of the Central Presbyterian Church of Rock Island, Ill. His Introduction to the Study of the New Testament consists of a series of chapters giving the historical circumstances and setting of the production of each of the twenty-seven books. His point of view is conservative, and the volume does not set forth the newest and most critical views; but it is thoroughly intelligent, and can be recommended for the general use of Bible students and Sunday-school teachers.

**The Making of a Man.** By Rev. J. W. Lee, D.D. 12mo, pp. 372. New York: Cassell Publishing Co. \$1.50.

The Rev. Dr. Lee, of Atlanta, Ga., is the author of a book which cannot be too warmly commended for its elevated views of the meaning of human life and its lucid and brilliant style. It is well named, "The Making of a Man." It deals with nature and the material world about us as merely existent for the sake of the highest and best possible development of the human type, and it treats successively of the provision for the ethical nature of man, the provision for his social nature for his intellectual nature, moral nature, æsthetic nature, and spiritual nature. Finally, it discusses the permanence of the completed life of man. It is a book which should be placed in the hands of intelligent young men to inspire them with a sense of their own possibilities of development and character.

**First Steps in Philosophy (Physical and Ethical).** By William Mackintyre Salter. 12mo, pp. 156. Chicago: Charles H. Kerr & Co. New York: The Humboldt Publishing Company. \$1.

Mr. Salter is well known as a profound philosophical thinker and writer. The first part of this little volume contains his philosophical analysis of the meaning of the physical world, while the second part deals with ethics from the rational point of view, and contains the substance of the lectures given at the Summer School of Philosophy last year by Mr. Salter.

#### SCIENCE AND MEDICINE.

**A Treatise on Asiatic Cholera.** Edited and Prepared by Edmund Charles Wendt, M.D. Octavo, pp. 416. New York: William Wood & Co. \$3.

The most complete work that the American sanitarian, physician or journalist can find upon the history, nature and proper treatment of Asiatic cholera is the volume edited by Dr. Edmund Charles Wendt of New York, with the assistance of Dr. Peters of New York, Dr. McClellan of the United States Army, Dr. John B. Hamilton of the Marine Hospital Service, and Dr. George M. Sternberg of the John Hopkins University. It contains a general history of cholera epidemics in Asia, Europe and America, followed by chapters on the etiology and symptomatology of the disease, and upon its diagnosis, with the methods used by bacteriologists in the study of cholera germs. Dr. Sternberg writes upon the destruction of cholera germs, and Dr. Hamilton upon the prevention of the spread of cholera. Dr. Wendt discusses the treatment of the disease, and the book as a whole is full of timely value, although it first appeared several years ago.

#### FICTION.

**Lady Susan, and the Watsons.** By Jane Austen. With a Memoir of Jane Austen by her Nephew, J. E. Austen Leigh. 12mo, pp. 352. Boston: Roberts Brothers. \$1.25.

**Letters of Jane Austen.** Selected and compiled by Sarah Chauncey Woolsey. 12mo, pp. 343. Boston: Roberts Brothers. \$1.25.

In the Jane Austen series, so beautifully republished by Messrs. Roberts Brothers, there now appear two volumes especially noteworthy. The first contains two hitherto unpublished stories by this famous writer of two generations ago; and although the manuscripts have been laid away in the desks of her descendants as not in form for publication, and as not equal in quality to Miss Austen's complete and famous works, their appearance nevertheless is extremely interesting. The volume also contains a very complete memoir of Jane Austen by her nephew, J. E. Austen Leigh. The other volume is a selection from the letters of Jane Austen, edited by Sarah Chauncey Woolsey. Both volumes have frontispiece portraits of Miss Austen. There could hardly be a greater contrast than that presented by the letters of Fanny Burney and the letters of Jane Austen, living as they did through the same stirring period of the French Revolution. Miss Austen seems to be wholly absorbed in the delightful quiet of rural England, and her letters scarcely hint at the surrounding world of excitement and turmoil; while Miss Burney was a very part of the throbbing national and international life of her time. But Miss Austen's letters in their way are no less interesting and edifying than Miss Burney's. These two volumes lend very marked additional value to the uniform set of Miss Austen's works.

**A Spoil of Office: A Story of the Modern West.** By Hamlin Garland. Paper, 12mo, pp. 385. Boston: The Arena Publishing Co. 50 cents.

"A Spoil of Office" is Mr. Hamlin Garland's best novel thus far. It deals with the new types of manhood and womanhood, and the new issues of life and motive in the northern Mississippi Valley. The hero is an Iowa boy, whom through his school days and early struggles on the prairie farm we follow to the halls of Congress. We have strong side-lights thrown upon the agrarian movements of the West and upon the low standards and actual corruptions that taint our American political life.

**Joshua Wray. A Novel.** By Hans Stevenson Beattie. 12mo, pp. 307. New York: United States Book Company.

It may somewhat surprise those who have heard the name of Mr. Hans S. Beattie solely in connection with New York Democratic politics, to know that he has written a new novel with as pronounced and serious an ethical purpose as the fiction of Mrs. Humphrey Ward herself. Joshua Wray, the hero of the book, is a man who, through most bitter family trials and misfortunes, is brought from his discipleship of Comte and the positivist philosophy to a faith in the larger outlook of Christianity, which expects a future world to rectify the inequalities of this one. The novel has strength of plot, and much merit in its ethical and philosophical discussions.

**An Heir to Millions.** By Edgar Fawcett. 12mo, pp. 307. Chicago: F. J. Schulte & Co. \$1.25.

**A Modern Dick Whittington.** By James Payne. Paper, 12mo, pp. 334. New York: John A. Taylor & Co. 50 cents.

**Phil May's Summer Annual.** London: The Central Publishing and Advertising Co. 1s.

"This annual makes no pretence to elevate or to instruct. The sole purpose of it is to interest and amuse. It is possible that no one will be the better or the wiser for having read it; but no one can be the worse, and some, perhaps, will be the happier." Such is the very candid preface with which Mr. Phil May, caricaturist for *Pick-Me-Up*, opens the 1892 number of his annual collection of stories, poems and sketches, a publication expressly and avowedly intended for summer readers, who read to kill time. It is a refreshing little volume, cleanly printed and handsomely illustrated by the editor, not only with pictures which illuminate the stories and poems, but also with pointed caricatures of many-sided social life. Its list of contributors is a notable one. There are stories by James Payn, David Christie Murray, Augustus M. Moore and Barry Payn; poems by Adrian Ross and H. D. Trail, and a sketch of a visit to Charles Dickens at Gad's Hill, by George Augustus Sala. These are a few of the leading features of the volume.

#### POETRY AND THE DRAMA.

**The Song of America and Columbus; or, The Story of the New World.** By Kinahan Cornwallis. 12mo, pp. 278. New York: The Daily Investigator. \$1.

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The Impending Question in the Industrial World.  
Judgment in the Case of the Bishop of Lincoln.  
The Ignatian Question. Rev. C. C. Starbuck.  
Archæological Notes. Professor Taylor.

### Antiquary.—London.

Archæology in Ludlow Museum. John Ward.  
Holy Wells. Continued. R. C. Hope.  
A History of Furniture.

### The Arena.—Boston.

The Future of Islam. Ibn Ishak.  
Old Stock Days in the Theatre. James A. Herne.  
Communism of Capital—The Real Issue Before the People.  
John Davis.  
Psychical Research. Rev. M. J. Savage.  
Bacon vs. Shakespeare. Edwin Reed.  
The Successful Treatment of Typhoid Fever. Dr. C. E. Page.  
The Bible-Wine Question. Axel Gustafson.  
Walt Whitman. Prof. Willis Boughton.  
Symposium on Women's Dress.  
The Menace of Plutocracy.

### Atlanta.—London.

A Sicilian City—Taormina.—II. Ju'ia Cartwright.  
Some Recent English Poets.—III. Hon. Roden Noel.  
How to Start a Girls' Debating Society. Eva Anstruther.

### The Atlantic Monthly.—Boston.

Cliff-Dwellers in the Cañon. Olive Thorne Miller.  
A New England Boyhood.—III. Edward Everett Hale.  
Romance of Memory. S. R. Elliott.  
The Primer and Literature. Horace E. Scudder.  
The Prometheus Unbound of Shelley.—III. Vida E. Scudder.  
Friedrich Spielhagen.

### Bankers' Magazine.—London.

The Mint Report and Its Practical Meaning for Bankers. R. H. I. Palgrave.  
Gold Standard for India.

### The Beacon.—Chicago. August.

Rule of Thumb versus Formula. Hugh Ronald.  
Direct Reproduction of the Negative.  
Half-Tone Photo-Block Printing. Concluded.  
The Color Screen in Landscape Photography. C. L. Mitchell.  
Amateur Photography in America. Catharine W. Barnes.

### Belford's Monthly.—Chicago. August.

Why Nations Are Prosperous. James L. Cowles.  
The Discontented Farmer. Joel Benton.  
Physical Culture.—VI.  
"Stock Corners." Champion Bissell.  
Home Life in New York. Sydney Dean.

### Blackwood's Magazine.—Edinburgh.

Cyclone of April 29 in Mauritius. Lieut.-Gov. H. E. H. Jer-  
ningham.  
The Remedy for Lancashire: A Burma-China Railway. With  
Map. H. S. Hallett.  
Titles and a Digression—or Two. A. Haultain.  
Games. Sir H. Maxwell.  
Holy Wazan. W. B. Harris.  
The Agricultural Interest and the Eight Hours Question. W.  
Moffatt.  
What Next? The New Government.

### Bookman.—London.

The Carlyles. Concluded.  
Oliver Wendell Holmes. With Portrait. G. Y.  
Monarchs in *Partibus*—The Reputed Descendants of Prince  
Charles Edward Stuart. F. H. Groome.  
Mr. Labouchere and Truth.

### Californian Illustrated Magazine.—San Francisco.

Can Ghosts be Photographed? Prof. Elliot Coues.  
Yachting Around San Francisco. Charles G. Yale.  
The Black Art in Hawaii. Rev. A. N. Fisher.  
A California Loan Exhibition. Auguste Wey.  
How to Secure Good Municipal Government. R. H. McDon-  
ald, Jr.  
An American in India. Dr. Joseph Simms.  
The Missions of California. Laura B. Powers.  
At the Dry Tortugas During the War. Continued.  
Pomona. H. J. Hall.  
Throop University, Pasadena. Jeanne C. Carr.  
The Nicaragua Canal—Its Financial Aspect. W. L. Merry.  
The Nomination of James A. Garfield.—I. L. A. Sheldon.

### Cassell's Family Magazine.—London.

Aboard a Thames Steamer. F. M. Holmes.  
Schools of Domestic Service. D. K. Lees.

### Cassell's Saturday Journal.—London.

A Chat with Mr. J. L. Toole.  
Dr. R. Nicoll, Editor of the *British Weekly*. With Portrait.  
A Day with a Relieving Officer.  
What French Journalists Are Paid.

### Cassier's Magazine.—New York. August.

American Institute of Electrical Engineers.  
Technical Schools of America.—II. Purdue University. W.  
F. M. Goss.  
Various Kinds of Engineering. Robert Grimshaw.  
Steam and Electric Power. J. J. Wright.  
Direct Connected Engines.—III. C. H. Werner.  
Mechanical Methods of Securing Dry Steam. R. C. Carpenter.  
Distribution Mains and Fire Service.—II. J. T. Fanning.  
Æsthetics in Machine Design. John H. Barr.

### The Catholic World.—New York.

Home Rule or Egotism? George McDermot.  
Catholic School System of Great Britain. Thomas McMillan.  
The Maid of Orleans.—II. Thomas O'Gorman.  
The Match Box Makers of East London. Henry Abraham.  
The First Bishop of Ogdensburg.—IV. C. A. Walworth.  
Toluca. Charles E. Hodson.  
Expulsion of the Jews from Spain. Manuel P. Villamil.  
Is There a Companion World to Our Own? G. M. Searle.  
Conversion of the American People. F. G. Lentz.  
Financial Relations of the French Clergy. L. B. Binsse.

### The Century Magazine.—New York.

The Grand Falls of Labrador. Henry G. Bryant.  
Antonin Dvůřák. H. E. Krehbiel.  
Nature and Elements of Poetry.—VII. Imagination. E. C.  
Stedman.  
Pioneer Pack Horses in Alaska.—I. E. J. Glave.  
Christopher Columbus.—V. The New World. Emilio Cas-  
tellar.  
Claude Monet. Theodore Robinson.  
An Elk Hunt at Two-Ocean Pass. Theodore Roosevelt.  
Architecture at the World's Columbian Exposition.—IV.  
Tintoretto (Italian Old Masters). W. J. Stillman.  
The Pictorial Poster. Brander Matthews.

### Chambers's Journal.—Edinburgh.

A Glimpse of Cyprus.  
A Visitor to the Post Office.  
Infanticide in India.  
Some Curious Marriage Customs in Scotland.  
The Enfield Small Arms Factory.

### The Chautauquan.—Meadville, Pa.

The Admiral of the Ocean Sea. William Eleroy Curtis.  
The Training Table: Lessons in Health from the Pugilist.  
Jacques Inaudi: A Prodigy. Alfred Binet.  
Havana: Habits and Conditions of the People. J. K. Reeve.  
Social Science in Business Life. John Habberton.  
Our Civil Courts and Their Attendants. J. W. Smith.  
From the Golden Gate to the Twin Cities of the Northwest.  
Gladstone and the Irish Situation. Noble Canby.  
Girard College. W. H. Zeller.  
Poe's Female Friends. Eugene L. Didier.  
Catharine Weed Barnes. Mary A. Taft.

Saratoga as an Institution. Ellen H. Walworth.  
 Women as Stock Farmers. Antoinette Wakeman.  
 The Vienna Working-Women's Union. Emil Marriot.  
 Helps to Beauty. Dora M. Morell.  
 Women Art Students in Paris. Susan Hayes Ward.  
 Woman's World in London. Elizabeth Robins Pennell.

**The Church at Home and Abroad.**—Philadelphia.

Industrial Education in Biddle University.  
 Missionary Pioneering in Katanga, West Africa.  
 Individual Appeals for Missions.  
 Things New and Old.  
 Prospects and Problems in Japan.  
 Dawn on the West Coast of Japan.

**Church Missionary Intelligence.**—London.

Events Leading to the Establishment of the Church Missionary Society. Rev. C. Hole.  
 Letters from the Uganda Missionaries.  
 A Tour in the Telegu Country. Rev. J. Cain.

**Contemporary Review.**—London.

An American View of Home Rule and Federation. Albert Shaw.  
 The Growth of Industrial Peace. John Rae.  
 Professor Huxley as a Theologian. Professor Sandy.  
 Canine Morals and Manners. Dr. L. Robinson.  
 Edward VI.: Spoiler of Schools. A. P. Leach.  
 Talent and Genius on the Stage. George Barlow.  
 Flora Sacra. A. E. P. R. Dowling.  
 Evolution not Revolution in Modern Warfare. Spenser Wilkinson.  
 The Last Decade of the Last Century. Prof. J. W. Hales.  
 The Strategic Value of Egypt. Major Otto Wachs.

**Cornhill Magazine.**—London.

Among the "Wiches."  
 Yellow Jack—Yellow Fever.  
 The Uncanny Bairn: A Story of Second Sight.  
 Barcelona.

**The Cosmopolitan.**—New York.

Jersey. Mary Hasbrouck.  
 George Pellow. W. D. Howells.  
 Advance of Education in the South. C. W. Dabney, Jr.  
 Up the Ouachita on a Cotton Boat. Stoughton Cooley.  
 Celebrated British Spectres. Esther Singleton.  
 The "Homestead" Object Lesson. John Brislin Walker.  
 Alligator Hunting with Seminole. Kirk Monroe.  
 The Chicago Convention of 1892. Murat Halstead.  
 Evolution and Christianity.—IV. St. George Mivart.  
 Where the Shoe Pinches. Avar J. Moore.

**Demorest's Family Magazine.**—New York.

Society Leaders of Ohio. Lida R. R. McCabe.  
 How Artificial Ice Is Made. C. L. Hayne.  
 The Mushroom's Family Connections.—II. E. M. Hardinge.  
 How to Sing Without a Master.

**Dominion Illustrated Monthly.**—Montreal. August.

Comic Art. A. M. McLeod.  
 A Day on Alberta Plains. E. W. Sandys.  
 A Plea for Shelley. Arnold Haultain.  
 Cricket in Canada. G. G. S. Lindsey.  
 Historic Canadian Waterways. J. M. LeMoine.  
 The Queen's Highway.—III. Lake Superior and Port Arthur.  
 September.

Historic Canadian Waterways. The St. Lawrence.—IV.  
 Social Life in Halifax. M. Tremaine.  
 How France Saved the Thirteen Colonies. D. Brymner.  
 A Sojourn in Stuttgart. Ethel Longley.  
 Cricket in Canada.—II. G. G. S. Lindsey.

**Education.**—Boston.

The Province of the Normal School. J. W. Dickinson.  
 Notes on Principles of Education.—III. M. MacVicar.  
 Education for Citizenship. Walter S. Harley.  
 A Study of Browning's Poetry. May Mackintosh.  
 Preparatory Departments in Connection with Colleges.  
 The Woman's Educational Movement in Germany. A. Witte.  
 Exogenous and Endogenous Education. C. A. Powell.

**Educational Review.**—Boston.

The System of Payment by Results. B. A. Hinsdale.  
 Religious Instruction in State Schools. Lewis G. James.  
 Compulsory Education in the United States.—II. W. B. Shaw.  
 Results Under an Elective System.—II. R. G. Boone.  
 Teaching Elementary Physics. Edwin H. Hall.  
 Sex in Education. Sir James Crichton-Browne.  
 Large School Boards or Small? C. B. Gilbert.  
 Old and New Methods in Geometry. H. W. Keigwin.

**Educational Review.**—London.

On Organizing Secondary Education: Secondary Schools. Sir George Young.

The Yorkshire College.  
 Her Majesty's Inspectors of Schools. J. H. Yorall.  
 The Teaching of English Literature. Caroline E. Regg.  
 The Oxford Summer Meeting. M. E. Sadler.  
 Education for the Colonies.

**The Engineering Magazine.**—New York.

Reflections on the Homestead Strike. Julian Hawthorne.  
 Tall Office Buildings, Past and Future. Dankmar Adler.  
 Electric Power in Mining. Irving Hale.  
 Socialism and the Industrial Conquest. William N. Black.  
 Effects of Floods in Western Rivers. C. B. Going.  
 Is the East a Field for Enterprise? J. G. Shannon.  
 Making News Paper from Wood. G. B. Hanford.  
 The Cotton-Seed Oil Industry. E. W. Thompson.  
 Practical Hints on House-Heating.—IV. The Contractor. L. Allen.  
 Summer Suburban Communities. C. F. Wingate.

**English Illustrated Magazine.**—London.

Mr. Gladstone. With Portrait. H. W. Lucy.  
 The Work of Canadian Lumbermen. L. J. Vance.  
 Doncaster and the St. Leger.  
 Jottings in Syria. Sir G. Thomas.  
 The Parisian Police. A. Shadwell.  
 The Times. Edmund Vincent.

**Expositor.**—London.

St. Paul's First Journey in Asia Minor. Prof. W. M. Ramsay.  
 The Strong Places of Samaria. Prof. G. A. Smith.  
 Dora Greenwell. A Memorial Sketch. Mrs. John Macdonell.

**Expository Times.**—London.

James Gilmour, of Mongolia. Rev. G. E. Troop.  
 The Teaching of Our Lord as to the Authority of the Old Testament. Bishop Ellicott.

**Fortnightly Review.**—London.

How to Drive Home Rule Home. Frederic Harrison.  
 Mars. Sir Robert Ball.  
 Cholera and Cleanliness in Russia. E. B. Lanin.  
 The Strand Improvements. H. P. Horne.  
 August Strindberg. Justin H. McCarthy.  
 New Japan. F. T. Piggett.  
 Two Australian Writers: Adam Lindsay Gordon and Marcus Clarke. Francis Adam.  
 The late Prince Victor of Hohenlohe. By His Son.  
 Profit and Loss. Frank Harris.

**The Forum.**—New York.

The Alarming Proportion of Venal Voters. J. J. McCook.  
 The Lesson of Homestead: A Remedy for Labor Troubles. C. F. Black.  
 Publicity as a Cure for Corruption. Herbert Welsh.  
 A Plan for More Effective Management. M. D. Harter.  
 The Next Great Problems of Science. R. H. Thurston.  
 "A Farif for Revenue: What It Really Means. David A. Wells.  
 The Enlarged Church. David Swing.  
 Religious Progress of the Negro. H. K. Carroll.  
 A Chinaman on Our Treatment of China. Yung Kiung Yen.  
 Provincial Peculiarities of Western Life. E. W. Howe.  
 Scandinavians in the Northwest. Kendrick C. Babcock.  
 The Mine Laborers in Pennsylvania. Henry Rood.  
 Popular Education at the University of Michigan. Henry C. Adams.

**Gentleman's Magazine.**—London.

A Sprig of the House of Austria.—Don Francis Ferdinand.  
 Major M. A. Hume.  
 Trees. Col. G. Cadell.  
 Health and Condition. Dr. N. E. Yorke-Davies.  
 The Ettrick Shepherd.—James Hogg. James C. Hadden.  
 Engraved in the Stone: A Record of Worcester Cathedral.  
 C. Parkinson.  
 Sport and Literature. C. Cordley.

**Girl's Own Paper.**—London.

Magazine and Book Clubs and How to Manage Them. Dora de Blaquiere.  
 By Atlantic Bays in the West of Ireland.  
 Queen Elizabeth. Sarah Tytler.

**Good Words.**—London.

Olympia and Its Ruins. Corn. Meryon.  
 Cloister Life in the Days of Cœur de Lion.—II. Dean Spence.  
 Socialism and Social Organization. Prof. R. Flint.

**Great Thoughts.**—London.

Sir Archibald Geikie. With Portrait. W. H. Golding.  
 A Talk with Mr. Jerome K. Jerome. With Portrait. R. Blathwayt.  
 Thomas Cooper. With Portrait. Rev. J. E. Bennett.  
 St. John Ambulance Association. F. M. Holmes.

Greater Britain.—London. August.

What Is the Basis for Imperial Federation for Canada and the Other Colonies? Daniel Watney.  
Australia: The Australian Native's Standpoint. W. J. Sowden.  
Prospects of the Co-operative Movement. Joseph Webster.  
Sir George Dibbs.

Harper's Magazine.—New York.

Literary Paris.—II. Theodore Child.  
Fox-Hunting in the Genesee Valley. Edward S. Martin.  
Chapman. James Russell Lowell.  
The Arvan Mark: A New England Town-Meeting. Anna C. Brackett.  
Among the Sand Hills. Howard Pyle.  
Washington, the Evergreen State. Julian Ralph.  
A Collection of Death Masks.—I. Laurence Hutton.

The Home-Maker.—New York.

Bryn Mawr College. Mary W. Fischer.  
The Story of Maria Antonia Colombo (Galetti). Fannie A. Matthews.  
The Significance of the Christian Endeavor Movement.  
Notes of a Short Trip Abroad. Jennie June.

The Homiletic Review.—New York.

Study of the English Bible as a Classic. R. G. Moulton.  
An Historical Study of Hell.—II. Wm. McLane.  
The Immortality of Mysticism. Edward Judson.  
Preaching and Teaching. Theodore W. Hunt.

Indian Church Quarterly Review.—Calcutta. July.

The Mystery of Biblical Numbers. Rev. C. E. Gardner.  
The Remarriage of Converts and Mixed Marriages.—II. Rev. O. D. Watkins.  
Chastity in the British Army. Rev. J. Crawford.  
The Opium Question in Lower Bengal. J. Monro.

Indian Magazine and Review.—London.

The Parsees. J. J. Poole.  
The Polytechnic School of Zürich. V. M. Samarth.

Irish Monthly.—Dublin.

Rythm and Rhyme. F. C. Kolbe.  
Dr. Russell of Maynooth.—VII. Correspondence with Cardinal Newman.

Journal of the Association of Engineering Societies.—Chicago. July.

Settlement of Embankment, Boston Harbor. H. H. Carter.  
Lake Currents. W. H. Hearing.  
Maximum Stresses in Draw Bridges. M. A. Howe.  
Astronomical Spectroscopy. D. C. Miller.  
Enlarged Waterway from the Lakes to the Atlantic.  
Sophus Haagenzen—A Memoir.

Journal of Education.—London.

The Grammar Schools of the Sixteenth Century. Dr. J. G. Fitch.  
New Openings in the Teaching Profession.  
The Grammar School Boy.—II. Emily Miall.  
School Chapels and Chaplains.

King's Own.—London.

Moslem Women. Mrs. Reichardt.  
Lighthouses. Rev. R. Shindler.  
The Bible in the Army. G. H. Pike.

Knowledge.—London.

How Old Is the World? Rev. H. N. Hutchinson.  
The Climate of Mars. E. W. Maunder.  
The Oldest Fishes and Their Fins. R. Lydekker.

The Lake.—Toronto.

The Future of Canada. J. W. Longley.  
The School Question in Canada. T. W. Anglin.  
The Indian Poetess: A Study. H. W. Charlesworth.  
Hindrances to Art in Canada. W. A. Sherwood.  
Modern Inconveniences. A. C. Campbell.  
A Peep at the Prairie. W. S. Blackstock.  
Art in House-Furnishing. Ella S. Atkinson.

Leisure Hour.—London.

With the Ancient Egyptians. S. J. Weyman.  
The Halfpenny Evening Press of London. H. W. Massingham.  
Provision for Old Age in the Mutual Provident Societies of the Working Classes. Rev. J. F. Wilkinson.  
Statesmen of Germany. With Portraits.  
Electioneering in Former Times. R. Heath.

Lend a Hand.—Boston.

Report of Committee on Immigration and Interstate Migration.

Civics—As a School Study. W. K. Wickes.  
Progress in Employment of Police Matrons. C. A. Kennard.  
Preparation of the Indian for Citizenship. A. C. Fletcher.  
The Hopeful Sign of Prison Reform. W. F. Spaulding.

Lippincott's Magazine.—Philadelphia.

California Journalism. M. H. DeYoung.  
A Famous Pebble Beach (Pescadero Beach). Helen F. Low.  
California Eras. Hubert H. Bancroft.  
The Topography of California. W. C. Morrow.

Longman's Magazine.—London.

A Reverie at Christie's. A. L.  
A Famous Family: Aphides. Benj. Kidd.  
Sport in Virginia. H. Hutchinson.

Lucifer.—London. August.

Old Philosophers and Modern Critics. Concluded. H. P. Blavatsky.  
The Soul. Dr. A. Wilder.  
Simon Magus. Continued. G. R. S. Mead.  
The Psychology of the Astral Body. T. Williams.  
The Rationale of Mesmerism. Patience Sinnett.

Ludgate Monthly.—London.

Kent County Cricket. W. H. Patterson.  
Harrow School. W. C. Sargent.  
"Lady Windermere's Fan," by Oscar Wilde. A. S. Hardy.

Lyceum.—London.

Church and Democracy.  
From the Slums to the Land.  
Jean Jacques Rousseau.  
The Anti-Clerical Cry.  
Our Brothers the Masons.—III.

Macmillan's Magazine.—London.

Chapters from Some Unwritten Memoirs. Mrs. Ritchie.  
A School for Mirth.  
The Metropolitan Hospitals. H. C. Bourne.  
The Consolations of Poetry.  
The Stranger in the House.

Magazine of American History.—New York.

Progression in Steam Navigation, 1807-92. Martha J. Lamb.  
Capture of Stony Point. From MS. of Major William Hull.  
How England Gained by Holding the Northwest Posts. C. Moore.  
Oglethorpe as a Landed Proprietor in Georgia. C. C. Jones.  
The Successful Novel of 1888.—II. E. Spencer.  
United States in Paragraphs—Arizona. C. L. Norton.

The Menorah Monthly.—New York.

American Institutions and English Critics. Albert Bach.  
Hints on General History. G. Taubenhau.  
History of Hebrew Union College. S. Mannheimer.  
Mendelssohn. George A. Kohut.  
The Colonization of Palestine.

Methodist Review.—New York.

James William Mendenhall. W. F. Whitlock.  
Balaam's Prophecies—Their Form and Import. W. W. Martin.  
The Chinaman in America. A. J. Hanson.  
Our Fragmentary Constitution. J. H. Potts.  
Wanted, An Ethical Political Economy. C. H. Zimmerman.  
The Character of Columbus. D. Wise.  
Prescience of Future Contingencies Impossible. L. D. McCabe.  
The Poet Jesus. C. S. Nutter.

The Missionary Herald.—Boston.

Bitlis Station, Koordistan. R. M. Cole.  
Present Needs in North China.  
Present Day Attitude of Hindus toward Christianity. H. Rice.

Missionary Review of the World.—New York.

The Year 1891 in Japan. Rev. G. W. Knox.  
Rev. Joseph Hardy Neesima, LL.D. J. D. Davis.  
Foreign Missions One Hundred Years Ago. E. Storrow.

Monthly Packet.—London.

From Cagliari to Kairwán. Florence Freeman.  
Authorship. C. M. Yonge.

Munsey's Magazine.—New York.

Picturesque Buffalo. William H. Hotchkiss.  
Free Trade in America. John B. Blake.  
Wilhelm Kray. C. Stuart Johnson.  
Andrew Carnegie. Carter H. Hepburn.  
A Dethroned Empress. Richard H. Titherington.  
Some Stage Favorites. Morris Bacheller.  
John Howard Payne. Henry V. Clarke.  
The Palaces of Victoria. Warren Taylor.

## Music.—Chicago, August.

Physiological Technic. Hugh A. Kelso, Jr.  
How to Promote Musical Culture. Marie Benedict.  
The Mendelssohn Club of Rockford. Mrs. C. Starr.  
The Music of Russia. E. B. Lewis.  
Influence of Wagner upon Vocal Art. J. S. Van Cleve.

## The National Magazine.—New York.

The Leisler Troubles in New York—1688-92. A. G. Vermilye.  
Some Interesting Letters of Washington and Morris.  
Extradition in the American Colonies.—II.  
The Hamilton-Furr Duel—A Study. Daniel Van Pelt.  
Ancient Agawam—Modern Springfield. Frank Allaben.

## National Review.—London.

The Old and the New Ministry.  
Country Gentlemen. Sir Herbert Maxwell.  
Wanted—A New Corrupt Practices Act. W. H. Mallock.  
The Revival of Ethics, and of Laughter. W. Earl Hodgson.  
Notre-Dame de Boulogne. R. S. Gundry.  
The Children of Fiction. H. Sutton.  
Should Clergymen Take to Trade? C. N. Barham.  
The Decay of Scotch Radicalism. A Scottish Conservative.

## Natural Science.—London.

The Foundation of Science. Prof. St. George Mivart.  
The Nature of Heredity. C. H. Hurst.  
The Evolution of Oceans and Continents. A. J. Jukes Brown.  
Recent Advances in Knowledge of the Ichthyosaurian Rep-  
tiles. R. Lydeker.  
Notes on the Development and Structure of Arachnids. G. H.  
Carpenter.  
Death in the Forest. Jas. Rodway.

## Nature Notes.—London.

A Pleasance With Birds. J. J. Weir.  
Old Field Names. Canon Ellacombe.

## New England Magazine.—Boston.

On the Shores of Buzzard's Bay. Edwin Fiske Kimball.  
Old Deerfield. Mary E. Allen.  
An Improved Highway System. E. P. Powell.  
What Is Nationalism? Rabbi Solomon Schindler.  
Rhode Island. E. Benjamin Andrews.  
Bird Traits. Frank Bolles.  
A Plea for the German Element in America. W. L. Sheldon.  
Profit-Sharing in the United States. N. P. Gilman.

## Newbery House Magazine.—London.

Special Forms of Prayer.—II. Rev. J. C. Cox.  
A Layman's Recollections of the Church Movement in 1833.  
G. W.  
The New Zealand Church. T. Flavell.  
Church Folk-Lore.—VIII. Heathen Customs. J. E. Vaux.  
The Art and Poetry of the Blessed Angels. W. H. Jewett.  
Jewish Sketches.—III. H. Ormonde.

## New Review.—London.

A French View of the Liberal Government. Joseph Reinach.  
The Russian Advance in the Pamirs. A. Vambéry.  
My Paris Notebook. A. D. Vandam.  
A Monkey's Academy in Africa. R. L. Garner.  
The Renaissance in Its Broader Aspects. J. A. Symonds.  
Experiments in Thought-Transference. Mrs. Henry Sidgwick.  
"Bright Eyes and Dark Eyes." Professor Max Müller.  
The Relation of General Culture to Professional Success. Sir  
Morell Mackenzie.  
A Plea for the English Silk Industry. Mrs. Lynn Linton.  
The Forerunners of Columbus. Karl Blind.  
Douglas Jerrold. Edward Cooping.  
Actors and Audiences—French and English. Frederic Febvre.

## The New World.—Boston.

The Essence of Christianity. Otto Pfeiderer.  
Ecclesiastical Impediments. J. M. Sterrett.  
New Testament Criticism and Religious Belief. Orello Cone.  
Thomas Paine. John W. Chadwick.  
Social Betterment. N. P. Gilman.  
History of Religions in Modern Religious Education. J.  
Réville.  
A Poet of His Century. E. Cavazza.  
Divine Love and Intelligence. James C. Parsons.

## Nineteenth Century.—London.

The Contest for the Presidency. Goldwin Smith.  
In Defense of "Short Service." Gen. Sir John Adye.  
The Release of Arabi. Wilfrid Scawen Blunt.  
An Anglo-Saxon Olympiad. J. Astley Cooper.  
The Last Great Roman; Stilicho. Sir Herbert Maxwell.  
Globe-Trotting in New Zealand. Countess of Galloway.  
Swanton Mill. Rev. Dr. Jessopp.

The French Empress and the German War: A Reply. Sir  
Lintern Simmons.  
The Italian Colony on the Red Sea. Marquis A. di San Giu-  
liano.  
The Protective Color in Animals. Rev. B. G. Johns.  
Carlyle and the "Rose Goddess." George Strachey.  
Some Talk About Clergymen. Lady C. M. Gaskell.  
A Zollverein of the British Dominions. Sir Julius Vogel.

## The North American Review.—New York.

An Open Letter to Her Majesty, the Queen. Gail Hamilton.  
Erratic National Tariff Platforms of the Democracy. J. S.  
Morrill.  
The Tariff Plank at Chicago. W. L. Wilson.  
Innocence versus Ignorance. Amélie Rives.  
A Forecast of Mr. Gladstone's New Administration. Justin  
McCarthy.  
Not in Society. Mrs. Amelia E. Barr.  
A Plain Talk on the Drama. Richard Mansfield.  
Reminiscences of John Bright. Charles McLaren.  
The Garza Raid and Its Lessons. M. Romero.  
Electroengineering Methods in England. H. W. Lucy.  
The Illuminating Power of Anecdote. S. Arthur Bent.  
The Homestead Strike:  
A Congressional View. Wm. C. Oates.  
A Constitutional View. Geo. Ticknor Curtis.  
A Knight of Labor's View. T. V. Powderly.  
Apropos of Cholera. Cyrus Edison, M.D.  
Lynch Law in the South. W. C. Bruce.  
Women in the Field of Art Work. Susan N. Carter.

## Novel Review.—London.

The Heritage of the Kurds, by Björnson. G. Halliday.  
The Province of Fiction in Literature. Arthur Richardson.  
Edna Lyall at Home. With Portrait. Mrs. Cooper-Oakley.  
Björnson: A Character Sketch. With Portrait. Gustav  
Steffen.

## Our Day.—Chicago.

The Workingman as His Own Capitalist. W. O. McDowell.  
The American Newspaper Press.  
Rumselling at the World's Fair. Joseph Cook.

## Outing.—New York.

Vacation Notes of a Canoeist. C. B. Vaux.  
Hammer-Throwing. Malcolm W. Ford.  
Shore-Bird Shooting in New England. H. P. Beach.  
From the German Ocean to the Black Sea. Thomas Stevens.  
Military Schools of the United States.—II. R. Hamilton.  
Around the World with Wheel and Camera. Frank G. Lenz.  
Fishing à la Tourilli. N. B. Winston.

## The Overland Monthly.—San Francisco.

Los Farallones de los Frailes. C. S. Greene.  
An Interesting Historical Discovery. John S. Hittell.  
Staging in the Mendocino Redwoods.—II. Ninetta Eames.  
Quail and Quail-Shooting. J. A. A. Robinson.  
Russia and America. Horace F. Cutter.

## Poet-Lore.—Boston, August-September.

A Boston Criticism of Whitman. John Burroughs.  
Shelley's Faith: Its Prophecy. Kineton Parkes.  
The Celtic Element in Tennyson's "Lady of Shalott."  
The Religious Teachings of Æschylus. Mary T. Blauvelt.  
Browning's "Childe Roland" and Its Danish Source. M. S.  
Brooks.

## Popular Science Monthly.—New York.

New Chapters in the Warfare of Science.—XVII. Geography.  
A. D. White.  
The Delaware Indian as an Artist. Dr. C. C. Abbott.  
The Decline in Bibliolary. Prof. T. H. Huxley.  
The Marine Biological Laboratory. J. S. Kingsley.  
Infectious Diseases: Causation and Immunity. G. M. Stern-  
berg.  
Further Study of Involuntary Movements. Joseph Jastrow.  
The Wage-Contract and Personal Liberty. Conrad Reno.  
Mica and Mica Mines. C. H. Henderson.  
Incalculable Accidents. William A. Eddy.  
Tobacco and the Tobacco Habit. M. Jules Rochard.  
Odors and the Sense of Smell. M. Charles Henry.  
Changes in Chemical and Geographical Words. F. A. Fernald.

## The Preacher's Magazine.—New York.

Moses: His Life and Its Lessons.—V. M. G. Pearse.  
How Men Get Their Sermons—Alexander Maclaren. Rev. J.  
Edwards.  
Woman in the State—Her Rights and Duties.

## Quiver.—London.

Demas. Rev. W. M. Johnston.  
Some Famous Crypts. Mrs. F. R. Wilson.

## Review of the Churches.—London, August 15.

The First Reunion Conference at Grindelwald.  
Thomas Cooper. With Portrait. Rev. J. C. Carlie.

**The Republican Magazine.**—New York. August.  
Thirty Years of Statesmanship. Van Buten Denslow.  
The Demand for Good Roads. Alfred F. Sears.  
The Plain Story of a Shameful Conspiracy. J. A. Blanchard.  
Republicanism in the South.  
Fruits of Our New Tariff. C. Waggoner.  
Should the Colored Vote Divide? John R. Lynch.  
Shall We Give Mr. Cleveland a Second Term? F. B. D. Curtis.  
The Mission of the Republican Party. R. W. Hinckley.

**Scots Magazine.**—Perth.

The Home of the Aztecs. R. D. Melville.  
Locomotion in the Past. W. Norrie.  
Mrs. Grant of Laggan. A. Macpherson.

**Scottish Geographical Magazine.**

The Migrations of the Races of Men Historically Considered. Prof. J. Bryce.  
The Discovery of America. W. A. Taylor.  
National Functions of the Imperial Institute. A. S. White.

**Scribner's Magazine.**—New York.

The Last of the Buffalo. George Bird.  
The Tilden Trust Library: What Shall It Be? John Bigelow.  
The Nevsky Prospekt. Isabel F. Hapgood.  
French Art.—I. Classical Painting. W. C. Brownell.  
The Indian Who Is Not Poor. C. F. Lummis.  
The Education of the Blind. Mrs. Frederic R. Jones.  
The Attainment of the Highest North. D. L. Brainard.

**The Stenographer.**—Philadelphia.

Isaac Pitman in the United States.—VI. James Edmunds.  
The Rationale of Phrasing. David Wolfe Brown.  
Teaching as a Business. John Watson.  
The Young Lady Typewriter. Louis Altmeier.

**Sunday at Home.**—London.

Citizen Self-Denial. Leslie Keith.  
The Mystery of the Trees. H. B. M. Buchanan.  
The Ainu, the Hairy Aborigines of Japan. F. M. Holmes.  
Pompeii as You See It To-day. Prof. W. G. Blaikie.  
Cairo.—II. Mrs. Brewer.  
Rorys Prichard and William Williams. Rev. D. B. Hooke.

**Sunday Magazine.**—London.

How the Bible Has Come to Us.—IV. Canon Talbot.  
Recollections of Malta. Rev. E. J. Hardy.  
Missions on the Seas. Eleanor Holmes.

**Temple Bar.**—London.

Old Memories Interviewed. Mrs. A. Crosse.  
James Russell Lowell.  
George Herbert.  
New Serial: "Mrs. Bligh." Rhoda Broughton.

**The Treasury.**—New York.

The Name of the Hebrews' God. J. D. Steele.  
A Rabbi's Views of the Higher Critics. Isaac M. Wise.

**Timehri.**—London. June.

Twenty Years' Improvements in Demerara Sugar Production.—II. S. M. Bellairs.  
The Capitulation to the French in 1782. N. D. Davis.  
The Census of British Guiana, 1891. E. D. Rowland.  
Clubs and Societies in British Guiana to 1844. James Rodway.

The Bats of British Guiana. J. J. Quelch.  
Our Birds of Prey. J. J. Quelch.

**The United Service.**—Philadelphia.

Supply of Small-Arm Ammunition in the Field. D. J. Craigie.  
Infantry Action and New Drill Regulations. C. Reichman.  
Sir John Franklin. Henry Elliott.  
Europe in 1890-91. S. B. Holabird.  
The Fight in Mobile Bay. D. B. Conrad.  
Fort Sheridan. H. R. Brinkerhoff.

**United Service Magazine.**—London.

Lord Roberts: A Reply. Col. J. F. Maurice.  
Smyth's Channel and the Magellan Straits. A. P. Crouch.  
The Military Strength of Persia. C. E. Biddulph.  
The Officering, etc., of the Indian Army. Major M. I. Gibbs.  
Naval Strategy and the Volunteers. A Rejoinder. Eustace Balfour.  
In Praise of Cycling. H. Blanchamp.  
Field Guns versus Howitzers: A Reply. N. Bellairs.  
The Lee-Metford Rifle.  
Volunteer Position Batteries. Captain F. G. Stone.  
The Expedition Against the Jebus. Lieut. F. J. Davies.  
Our Home Campaign. Charles Williams.  
The Post Office: I.—Col. Cooper King. II.—The Civil Service Dust Hole. W. E. Clery.  
Recent German Military Literature. Spenser Wilkinson.

**University Extension.**—Philadelphia.

Among the English Centers. Edward T. Devine.  
Literature in America. Josiah H. Penniman.  
A Step Forward in University Extension. Michael E. Sadler.  
University Extension Conference at Chautauqua. John H. Vincent.

**Victorian Magazine.**—London.

Travels in Peru and the Upper Valleys of the Amazon. A. Sinclair.  
Some Old Advertisements. Isabel Don.  
Darkenings on the Sun. J. E. Gore.  
What Britain Has Gained from Foreigners. Mrs. Mayo.  
In the Vale of Yarrow. A. Lamont.

**Westminster Review.**—London.

The Presidential Contest in the United States. P. Ross.  
François Coppé. Mary Negreponte.  
Poverty in London. E. Reeves.  
A Possible Solution of the Social Question: Freeland. C. G. Gumpel.  
The First University. V. E. Johnson.  
The Present Position of Canada. L. Irwell.  
Human Selfishness: Trade Disputes. A. Slater.

**The Yale Review.**—Boston. August.

Immigration. Francis A. Walker.  
Petrarch and the Beginning of Modern Science. G. B. Adams.  
An Inquiry Concerning Our Foreign Relations. T. S. Woolsey.  
The Confederate Foreign Loan. J. C. Schwab.  
Prussian Ministers and Imperial Rule. E. V. Raynolds.  
Chinese and Mediaeval Guilds. F. W. Williams.

**Young Man.**—London.

The Power of Purpose. W. J. Dawson.  
Carlyle's Message to Young Men. F. A. Atkins.  
Interview with General Booth on Young Men. With Portrait.  
Notes and Sketches Abroad. Rev. C. A. Berry.

THE GERMAN MAGAZINES.

**Aus Allen Welttheilen.**—Leipzig. August.

Simon's Relief-Picture of the Bernese Alps. H. Becker.  
Through the Crimea and the Caucasus. C. Krüger.  
The Residence of the Popes. R. Neumann.  
Cairo. P. Lehzen.

**Chorgesang.**—Leipzig.

August 1.

F. Gustav Jansen. With Portrait.  
Choruses for Male Choirs: "Die Schneewurz," by W. Kienzi, and "Abschiedsgruss," by A. Weber.

August 15.

Carl Fittig. With Portrait.  
For Male Choirs: "Hamweh," by C. Fittig, and "Erinnerung," by C. Hirsch.

**Dahcim.**—Leipzig.

August 6.

Princess Margaret of Prussia and Prince Frederick Charles of Hesse. With Portraits.

Dietrich Holzschuh, a Mediaeval Imperial Pretender. H. Hardten.

August 13.

Carl Reinecke. With Portrait.  
Birds in the Service of Plants. Dr. L. Staby.  
The German Translation of the Bible in the Middle Ages. L. Witte.

August 20.

The St. Gervais Catastrophe.

**Deutscher Hausschatz.**—Regensburg. Heft 16.

From the Rhine Falls to the Lake of Geneva. Continued. J. Odenthal.  
Mexican Manners and Customs. Continued. O. E. Freiherr von Brackel-Welda.  
Marseilles.

**Deutsche Revue.**—Breslau. August.

King Charles of Roumania.—VIII.  
Eduard Lasker's Correspondence in 1870-71.—VI.  
Aristoteles and the Nineteenth Century. J. Barthélemy St. Hilaire.

Wilhelm Weber.—II. Heinrich Weber.  
The Nature and Significance of the Proverb. Concluded. G. Stickle.  
Sixteen Years in Von Ranke's Workshop.—XI. T. Wiedemann.  
Women in Medicine. F. Buttersack.  
The Restorer of the Wartburg. A. von Freydrf.

Deutsche Rundschau.—Berlin. August.

The Three Epochs of Modern Aesthetics. W. Dilthey.  
Letters from Rome, by Karl Stauffer-Bern. Continued. O. O. Brahm.  
Bettina von Arnim, née Brentano. R. Steig.  
The Zoological Station at Naples—Past and Present. A. Dohrn.  
The Talleyrand Anecdotes. Lady Blennerhassett.  
Political Correspondence—Italy; the General Election in England, etc.

Die Gartenlaube.—Leipzig. Heft 9.

Woman in Ancient Rome. E. Eckstein.  
Goliath and David Among the Antelopes. Dr. L. Heck.  
Alois Senefelder and Lithography. E. Grosse.  
The Secret of Castle St. Len. A. Schultheiss.  
Theodor Bilroth. With Portrait. Dr. von Bergmann.  
Mount Etna and the Recent Eruption. W. Kaden.

Gesellschaft.—Leipzig. August.

Georg Freiherr von Ompteda ("Georg Egestorff"). With Portrait. G. Morgenstein.  
The People and Social Democracy. C. Nohr.  
Poems by "Georg Egestorff." W. Walloth, K. Bleibtreu and Others.  
Karl Bleibtreu as a Dramatist.—II. H. Merian.  
Don Carlos in the Newest Light. Prof. J. Frank.

Die Katholischen Missionen.—Freiburg, Baden.

From Trieste to Bagamoyo.  
The Beginning of Missions in Paraguay. Continued.  
Twelve Hundred Miles in an Ox Wagon. Continued. M. Proulx.

Konservative Monatschrift.—Leipzig. August.

The Theology of Prof. Henry Drummond. Concluded.  
Reminiscences of Travel in Upper Italy.  
Friedrich Latendorf on Friedrich Förster. Xanthippus.  
The Missionary Question in German Protectorates.  
Church Notes.

Magazin für Litteratur.—Berlin.

August 6.

The Historical Sense. Arnim Tille.  
Dramatic Impressions. By Berthold Auerbach—X-XIV.  
August 13.

Berthold Auerbach. Continued.  
Popular Tales in Switzerland. K. Spitteler.  
Shelley.

August 23.

Berthold Auerbach. Continued.  
Swiss Popular Tales. Continued.

August 27.

The Vienna Musical and Dramatic Exhibition. Dr. R. Gené.  
Berthold Auerbach. Continued.

Musikalische Rundschau.—Vienna.

August 1.

Wagneriana at the Musical and Dramatic Exhibition at Vienna. Max Graf.

August 15.

Conradin Kreutzer in Cologne. A. Lesimple.

Die Neue Zeit.—Stuttgart.

No. 45.

Shelley and Socialism.—II. Dr. and Mrs. Aveling.  
The Social Doctrine of Anarchy. Continued. E. Bernstein.  
The General Election in England.

No. 46.

Shelley. Continued.  
Anarchy. Continued.  
De Amicis and His Socialism. A. Maurizio.

No. 47.

Mecklenburg and Its Constitution. M. Schippel.  
Anarchy. Continued.

No. 48.

Mecklenburg. Continued.  
Nieuwenhuis on German Social Democracy. E. Bernstein.

Nord und Süd.—Breslau.

Hermann Schmidt-Rimpler. With Portrait.  
The Eye as Depicted in Sculpture and Painting. H. Schmidt-Rimpler.  
The States of Dakota and Minnesota. Paul Lindau.  
Reminiscences of Niels Wilhelm Gade. W. Behrend.  
"La Débâcle." C. Sokal.

Preussische Jahrbücher.—Berlin. August.

The History of the Newest Theology. A. Heubaum.  
Schiller and the Fate-Idea. W. Ribbeck.  
Swiss Irredentism.  
Frederick the Great as a Moral Teacher. A. Döring.  
A Battle on the Ice: A Russo-German Conflict in 1242. Dr. P. Rohrbach.  
Political Correspondence—The Berlin Exhibition, Reform of Teachers' Examinations.

Schorer's Familienblatt.—Berlin.

Heft 13.

The Bernau Hussite Festival.  
The "World's Fair" at Berlin in 1844. E. Hirschberg.  
Pictures from Persia. W. Rösel.  
The Columbus Jubilee. G. Stein.  
Reminiscences of Railway Travel.—I.  
Animal Poisons. J. Stinde.  
The War Dog.

Heft 14.

Homes for Workmen. Dr. H. Albrecht.

Schweizerische Rundschau.—Zürich. August.

Foreign Works in the German Language. Dr. A. Socin.  
A Monk's Funeral. H. E. von Berlepsch.  
Poems by A. Beetschen and Others.  
Two Scenes (in French) from Schiller's "Demetrius." V. Rosset.  
Mountain Streams in Berne. Dr. J. H. Graf.

Sphinx.—London. August.

Goethe's Views of Immortality. Dr. R. von Koeber.  
Night Phenomena in Nature. J. Kerner.  
Have We a Soul? Hellenbach.  
Geniality and Madness. E. Dreher.  
Telepathy or Transference of Hallucinations? O. Plümacher.  
Deliverance. H. Krecke.

Stimmen aus Maria-Laach.—Freiburg. August.

"Amateur Christianity." Th. Granderath.  
The Mahabharata, the National Epic of Ancient India.—I. A. Baumgartner.

Ueber Land und Meer.—Stuttgart. Heft 2.

African Reminiscences. H. Bieber-Boehm.  
The Planet Mars.  
Children's Convalescent Homes at the Seaside. G. Dahms.  
The International Music and Dramatic Exhibition at Vienna.—IV. Dr. M. Necker.  
The Imperial Idea in Freytag's "Ancestors."—II. Dr. K. Landmann.  
Caucasian Types. M. von Proskowetz.  
Duke Albrecht of Württemberg and His Bride. With Portraits.  
Military Railways in Germany.  
The Brienze-Rothhorn Railway.  
Life at French Watering Places. E. von Jagow.  
Carmen Sylva and Franz Liszt.  
Blood Superstitions.  
The Catastrophe at St. Gervais. E. Ebersold.  
A Year Under Prince Frederick William of Prussia, Later Emperor Frederick. D. von Gerhardt-Amyntor.

Universum.—Dresden. Heft 25.

A Visit to Carthage. Dr. E. Bierery.  
Cholera. C. Falkenhorst.  
Hermann Julius Meyer. With Portrait.

Heft 26.

Hamburg. H. Harberts.  
Fog Studies. C. Falkenhorst.  
Alice Politz, Actress. With Portrait. W. Kirschbach.

Veihagen und Klasings Monatshefte.—Berlin. August.  
An Old German Song Book—Manesse Collection. R. König.  
Poultry. C. Schwarzkop.  
Ladies' Dress a Century Ago. Dr. O. Doering.  
Hamburg. A. Trinius.

Vom Fels zum Meer.—Stuttgart. Heft 13.

In the Country of the Bohemian Elbe. A. Ohorn.  
The Food of the People. Dr. K. Vogt.  
Albert Moore, Painter of Ideal Womanhood. Karl Blind.  
Torpedoes and Torpedo Boats. R. Werner.  
Squirrels. K. Lampert.  
Village Musicians. M. Haushofer.

Waffen Nieder!—Berlin. August.

On the Peace Aspirations of Nations. Count L. Kamarowsky.  
At the Burial of the Dead. Leopold von Sacher-Masoch.  
The Desire for Peace. R. Reuter.  
Reconciliation. O. Humanus.  
B. Björnson on Peace.  
Our Platform. Bertha von Suttner.  
"Die Waffen Nieder!"—Four-Part Song, by F. von Suppé.

Westermann's Illustrierte Deutsche Monatshefte.—Braunschweig.

Max. Liebermann, Artist. H. Meissner.  
German Faust-Poems in the Nineteenth Century. L. Geiger.

Stockholm. A. Stern.  
F. Marion Crawford. With Portrait. Theresa Höpfner.

Wiener Literatur Zeitung.—Vienna. August.

Summer Reading.  
On the Early Death of Poets. J. Peter.  
Martin Greif. Alex. Neumann.  
The Laws of Literary Development. Concluded. Dr. Schwicker.

Zeitschrift für Volkskunde.—Leipzig. Heft 7—8.

Eve and Day of St. John the Baptist. Continued. E. Veckenstedt.  
National Songs of Sommerfeld and Neighborhood. E. Priefer.  
Superstition in Hirschberg. E. Altmann.

THE FRENCH MAGAZINES.

L'Amaranthe.—Paris. August 15.

The Duchess d'Uzès. With Portrait. H. Buffenoir.  
The Phantom Ship. E. Schuré.  
Finnish Literature. L. Castren.  
Fans of Antiquity and the Middle Ages. E. S. Lantz.

Bibliothèque Universelle.—Lausanne. August.

The Russian Language and the Spread of the Slav Languages. L. Leger.  
Contemporary English Novels.—III. A. Glardon.  
Impressions of a Botanist in the Caucasus.—III. E. Levier.  
Chroniques.—Parisian, Italian, German, English, Swiss, Scientific and Political.

Chrétien Evangélique.—Lausanne. August 20.

Alexandre Westphal's Book on the Pentateuch. L. Gautier.  
Jesus Christ as Man. J. Reymond.

Entretiens Politiques et Littéraires.—Paris. August.

The Man of Feeling in Literature. Paul Adam.  
The Paris Commune. M. Bakonnine.  
A Study of J. K. Huysmans. H. De. Régnier.

Journal des Economistes.—Paris. August.

The Natural Laws of Political Economy and Socialism. G. Du Puyode.  
The Spirit of Initiative in France: Protectionism and Exportation. D. Bellet.  
The Suppression of Registration Bureaux. J. G. Henricet.

La Nouvelle Revue.—Paris.

August 1.  
Journal at the Camp of Richemont on the Moselle (1755). Vtesse, de Vaulchier.  
The Irish Question.—I. P. Hamelle.  
Persian Society. Ahmed Bey.  
Studies in Japanese Manners. Motoyosi Saizau.  
An Episode of the Revolution. V. de St. Genis.  
Artificial Incubation. P. Devaux.

August 15.

Count Hübner. M. N. de R.  
France and Her Navy. Rear-Admiral Réveillère.  
The Grand Duke Constantine as a Poet. M. Halpérine-Kaninski.  
Djeddah and the Mussulman Pilgrimage. E. Watbled.  
Journal at the Camp of Richemont.—II. Vtesse, Vaulchier.  
The Irish Question.—II. P. Hamelle.  
Love in Marriage. Marie-Anne de Bovet.  
The Pessimism of Youth. Edouard Fuster.  
Morocco and the Powers. J. B. d'Attannoux.

Réforme Sociale.—Paris. August 16. September 1.

Socialism and the Decalogue. Abbé Garnier.  
The Institution and the Organization of "Retengüter" in Prussia. E. Dubois.  
Industrial Conciliation and the Rôle of the Miners.—I. J. Weiler.  
The Blind and Labor. M. de La Sizeranne.  
Chroniques of the Social Movement in France, Holland, etc.

Revue d'Art Dramatique.—Paris.

August 1.

Gyp. Vêga.  
"Gordane." A Servian Comedy. L. Vernay.  
American Dramatic Artists. L. de Vernay.  
August 15.  
Dramatic Construction. P. Valin.  
The Catalan Realist Theatre. C. de Latour.  
French Dramatic Authors. Mairobert.

Revue Bleue.—Paris.

August 6.

Sébastien Castellion. A. Rambaud.  
Italy and Alsace-Lorraine. J. Heimweh.

August 13.

Universal Suffrage. C. Benoist.

August 20.

Chateaubriand, Béranger, Lammenais and Lamartine. E. Grenier.  
Jean Baptiste Merle, Soldier Under Napoleon I. J. Gros.  
The Manifesto of 1543 in Burgundy. J. Durandau.

August 27.

Heinrich Heine. E. Grenier.  
Universal Suffrage. C. Benoist.  
King Zola. F. Vandérem.

Revue des Deux Mondes.—Paris.

August 1.

Cardinal Maney. George Cogordan.  
The Pantheon of Agrippa. Eugène Guillaume.  
The Credit and the Ruin of Ancient Capitalists. Vte. d'Avenel.  
Seventeenth Century Studies: The Criticism of Bayle. F. Brunetière.  
The Economic and Social Dangers of Foreign Immigration Into England. J. Decrais.  
The Chicago Democratic Convention. C. de Varigny.  
An English Traveler on the Japanese Question. G. Valbert.

August 15.

The Conseil d'Etat and Its Projects of Reform.—I. M. Varagnac.  
Spinoza's Library. M. Nourrisson.  
Elizabeth Browning's Philosophy. Joseph Texte.  
The Bridging of the English Channel. J. Fleury.  
A Journey to Kharizm. P. Gendit.  
Phosphates in French Agriculture. A. Muntz.  
The Romance of a Conspirator: Hyde de Neuville's Missions. Vte. de Vogüé.

Revue Encyclopédique.—Paris.

August 1.

German Unity. With Portraits. P. Bondonis.  
Fifty Years of Photography. (Illus.) John Grand Carteret.

August 15.

Lamartine's Youth. With Portrait. A. Bonneau.  
Ernest Guiraud, Composer. With Portrait. A. Pougin.  
The Papacy in the French Republic. G. Lejeal.  
Lieutenant Mizon. With Portrait and Map. A. Rambaud.

Revue de Famille.—Paris.

August 1.

War Reminiscences.—I. Jules Simon.  
France in Africa. Vicomte M. de Vogüé.  
Apropos of the Next Peace Congress. J. Heimweh.  
The Centenary of August 10, 1792: The Swiss Guards. II.—Comte H. de la Bassetière.  
Comte François Henry de Virieu. C. Benoist.

August 15.

War Reminiscences. Continued. J. Simon.  
Cholera. Dr. Proust.  
The Great Ladies of the First Empire. H. Bonchot.  
The Water Service of Paris and the Great Capitals.

Revue Française de l'Etranger et des Colonies.—Paris.

August 1.

The Sai Route and the Niger Flotilla. With Map. G. Demanche.  
The Anti-French Propaganda in Syria. G. Pelegrin.  
The Royal Niger Company and the Answer of M. Mizon.

August 15.

Morocco. With Map.  
Emin Pasha and Dr. Stuhlmann.

Revue Générale.—Brussels. August.

Rama in Bosnia. A. Bordeaux.  
Infanticide in China. Concluded. Mgr. de Harlez.

François Riga. Georges Kaiser.  
The Belgian Electorate. J. V. Heuvel.

Revue de l'Hypnotisme.—Paris. August.  
Biometry and Hypnotism. Dr. H. Baraduc.  
A Case of Scientific Auto-Suggestion. J. Soury.

Revue du Monde Catholique.—Paris. August.  
Jews and Capitalists. U. Guérin.  
The Nude in Art. G. Chevillet.

Revue Philosophique.—Paris. August.  
Critical Study of Modern Mysticism. Rosenbach.  
The Development of Will. A. Fouillée.  
Organic Beauty: Study of Æsthetic Analysis. A. Naville.

Revue des Revues.—Paris.  
The Crisis of Parliamentarism. Jean Finot.  
Are Women Truthful? C. Lombroso.

Revue Scientifique.—Paris.  
August 6.  
Morals and the Struggle for Existence. S. Exner.

### THE ITALIAN MAGAZINES.

La Civiltà Cattolica.—Rome.  
August 6.  
New Proposals for the Independence of the Papacy.  
Sacred Music and Ecclesiastical Prescription.  
Remedies for the Exclusion of Christianity from Public Instruction in Italy.  
Russian Anecdotes.  
The Pope's Letter on Christopher Columbus.

August 20.  
The Pope in Time of War.  
Modern Civilization, Science and Criminals.  
The Experimental Method and Final Causes.

Nuova Antologia.—Rome.  
August 1.  
The Liberty of Teaching and Learning in the Universities—I. C. Cantoni.  
The Shelley Centenary. Enrico Neucioni.

August 13.  
The Medical Association of Great Britain. J. Cuming.  
Emotions and Infections. C. Féré.  
The International Congress of Interior Navigation. G. Petit.

August 20.  
Our Food. Count L. Tolstoi.  
The North Sea Fishermen. M. Valence.

August 27.  
The Origin and Propagation of Storms. J. R. Plumandon.  
Astrology in the Seventeenth Century.  
The Actions and Feelings of the Wounded in Battle. H. de Varigny.

Revue Socialiste.—Paris. August 15.  
The Origins of German Socialism. Concluded. J. Jaurès.  
War Will Kill War. E. de Pompery.

Université Catholique.—Lyons. August 15.  
The Liturgical Poetry of the Middle Ages. Continued. U. Chevalier.  
Jean Jacques Rousseau. Continued. T. Delmont.  
Edmond and Charles Talasne. Continued. E. Dufresne.

The Ideal of the United States of Europe. Luigi Palma.  
The Nature of the Renaissance. A. Venturi.  
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# INDEX TO PERIODICALS.

Abbreviations of Magazine Titles used in this Index.

A.	Arena.	Esq.	Esquiline.	MR.	Methodist Review.
AAPS.	Annals of the Am. Academy of Political Science.	Ex.	Expositor.	NAR.	North American Review.
ACQ.	Am. Catholic Quart. Review.	EW.R.	Eastern and Western Review.	NatH.	National Review.
AM.	Atlantic Monthly.	F.	Forum.	NatM.	National Magazine.
Ant.	Antiquary.	FR.	Fortnightly Review.	NC.	Nineteenth Century.
AQ.	Asiatic Quarterly.	GGM.	Goldthwaite's Geographical Magazine.	NEM.	New England Magazine.
AR.	Andover Review.	GB.	Greater Britain.	NR.	New Review.
ARec.	Architectural Record.	GM.	Gentleman's Magazine.	NW.	New World.
Arg.	Argosy.	GOP.	Girl's Own Paper.	NH.	Newbury House Magazine.
As.	Asclepiad.	GT.	Great Thoughts.	NN.	Nature Notes.
Ata.	Atalanta.	GW.	Good Words.	O.	Outing.
Bank.	Bankers' Magazine.	Help.	Help.	OD.	Our Day.
Bank L.	Bankers' Magazine (London).	Harp.	Harper's Magazine.	OM.	Overland Monthly.
BelM.	Belford's Monthly.	HomR.	Homiletic Review.	PhrenM.	Phrenological Magazine.
Black.	Blackwood's Magazine.	HM.	Home Maker.	PL.	Poet Lore.
Bkman.	Bookman.	HR.	Health Record.	PQ.	Presbyterian Quarterly.
B.	Beacon.	Ig.	Igdrasil.	PRR.	Presbyterian and Reformed Review.
BTJ.	Board of Trade Journal.	IJE.	Internat'l Journal of Ethics.	PR.	Philosophical Review.
C.	Cornhill.	IM.	Indian Magazine and Review.	PS.	Popular Science Monthly.
CFM.	Cassell's Family Magazine.	IR.	Irish Ecclesiastical Review.	PSQ.	Political Science Quarterly.
Chaut.	Chautauquan.	IRM.	Irish Monthly.	PsyR.	Proceedings of the Society for Psychological Research.
ChHA.	Church at Home and Abroad.	JED.	Journal of Education.	Q.	Quiver.
Ch MisI.	Church Missionary Intelligence and Record.	JMSI.	Journal of the Military Service Institution.	QJEcon.	Quarterly Journal of Economics.
Ch?.	Church Quarterly Review.	JAES.	Journal of the Ass'n of Engineering Societies.	QR.	Quarterly Review.
CJ.	Century Magazine.	JRCI.	Journal of the Royal Colonial Institute.	RR.	Review of Reviews.
CM.	Century Magazine.	JurR.	Juridical Review.	RC.	Review of the Churches.
CalM.	Californian Illustrated Magazine.	K.	Knowledge.	SEcon.	Social Economist.
Cas.M.	Cassiers Magazine.	KO.	King's Own.	SC.	School and College.
CRev.	Charities Review.	LAH.	Lend a Hand.	ScotGM.	Scottish Geographical Magazine.
Cos.	Cosmopolitan.	L.	Leisure Hour.	ScotR.	Scottish Review.
CR.	Contemporary Review.	Lipp.	Lippincott's Monthly.	Scots.	Scots Magazine.
CT.	Christian Thought.	Long.	Longman's Magazine.	Str.	Strand.
CritR.	Critical Review.	LQ.	London Quarterly Review.	SunM.	Sunday Magazine.
CSJ.	Cassell's Saturday Journal.	LuthQ.	Lutheran Quarterly Review.	SunH.	Sunday at Home.
CW.	Catholic World.	Luc.	Lucifer.	TB.	Temple Bar.
D.	Dial.	LudM.	Ludgate Monthly.	Treas.	Treasury.
Dem.	Demorest's Family Magazine.	Ly.	Lyceum.	UE.	University Extension.
DM.	Dominion Illustrated Monthly.	M.	Month.	UM.	University Magazine.
DR.	Dublin Review.	Mac.	Macmillan's Magazine.	US.	United Service.
EconJ.	Economic Journal.	MAH.	Magazine of Am. History.	USM.	United Service Magazine.
EconR.	Economic Review.	Men.	Menorah Monthly.	WeR.	Welsh Review.
EdRA.	Educational Review (New York).	MisR.	Missionary Review of World.	WR.	Westminster Review.
EdRL.	Educational Review (London).	MisH.	Missionary Herald.	YE.	Young England.
Ed.	Education.	Mon.	Monist.	YM.	Young Man.
EngM.	Engineering Magazine.	MM.	Munsey's Magazine.	YR.	Yale Review.
El.	English Illustrated Magazine.	Mus.	Music.		
ER.	Edinburgh Review.	MP.	Monthly Packet.		

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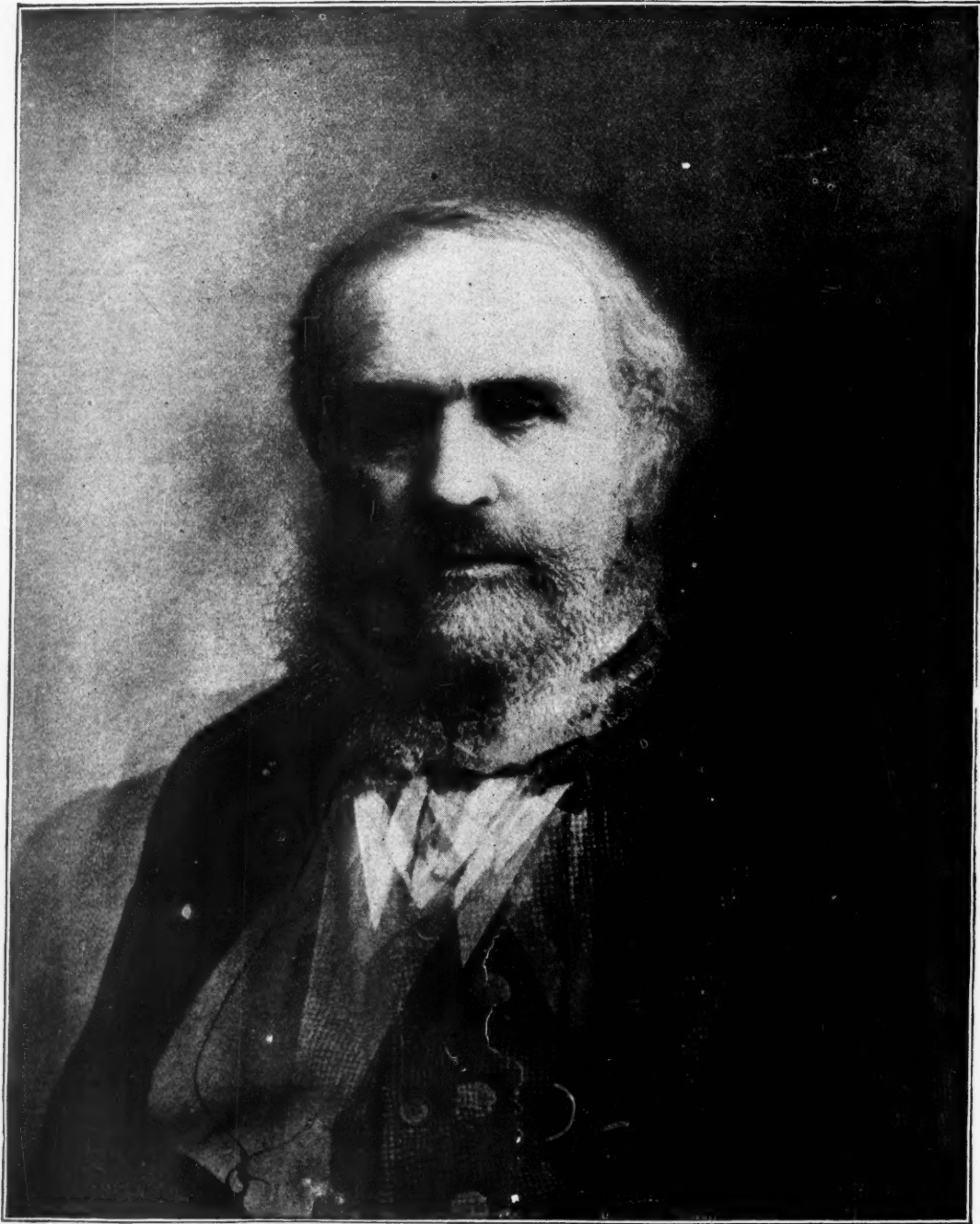
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A COMPOSITE PHOTOGRAPH OF MR. GLADSTONE'S CABINET.

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